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PARTY AND STATE

STUDY OF HISTORY OF WESTERN POLITICAL THOUGHT URGED

Changchun DONGBEI SHIDA XUEBAO (ZHEXUE SHEHUI KEXUE BAN) [JOURNAL of North-eastern Normal University (Philosophy and Social Sciences Edition)] in Chinese No 4, 20 Jul 82 pp 88-92

[Article by Liu Shaoxian [0491 4801 6343]: "The Object of Study of the History of Western Political Thought"]

[Text] In recent years, many schools of higher learning have begun to offer courses in the history of Western political thought. A number of textbooks and treatises dealing with the subject have been published. However, as opinions vary, no unanimous conclusion can be drawn with respect to the object of studying the history of Western political thought. The following viewpoints of the object of studying the history of Western political thought may be of help in carrying forward the development of this branch of science and in speeding up the pace of political construction along the socialist line.

The history of Western political thought is a branch of science straddling the domains of both history and political science. It, when viewed from the angle of history, deals specifically with the rise and development of political thought over the centuries in various Western countries. When viewed from the angle of political science, however, it is a branch of comparative political science; and it is the fundamental course in the study of the history of political theory. Comrade Mao Zedong once pointed out: "The sciences are differentiated precisely on the basis of the particular contradictions inherent in their respective objects of study. Thus the contradiction peculiar to a certain field of phenomena constitutes the object of study for a specific branch of science."¹ What is the contradiction peculiar to the history of Western political thought? What law governs its development? Or, in other words, what is really the object of study for the history of Western political thought?

Generally speaking, the history of Western political thought examines the pattern of the rise and evolution of the thoughts, observations, and theories of the various social classes of the major countries in Europe and America at different stages of social development regarding their social and political structures built around class and political relationships and regarding their political and governmental processes. Specifically, it is a history of the rise, formation and evolution of the thoughts, observations, and theories of the slave-holders class and the feudal classes as well as their standard-bearers

in major European and American countries regarding their social and political structures as well as their political and governmental processes; it is a history of the rise, formation and evolution of the thoughts, observations and theories of the bourgeoisie class and its standard-bearers regarding their social and political structures built around class and political relationships and regarding their political and governmental processes until those thoughts, observations and theories forged into a dominant ideology to replace the political ideology of the feudal classes; it is a history of the emergence of capitalist economic and political institutions in Europe and America, the development in class struggle, and the relapse of political ideology of the bourgeoisie from a democratic and progressive trend into a reactionary trend; it is also a history of the struggle between proletarian and bourgeois political ideologies, the development of a Utopian socialism into a scientific socialism, and the triumph of Marxism after it defeated one opportunist trend after another. In short, it examines the historical development and its law of the struggle between two fundamentally different and diametrically political ideologies and political theories, namely, between revolution and reform; between the advanced and the backward; and between progress and reaction, that have evolved through the successive historical periods in the class societies of major European and American countries. Thus the basic fabric of the history of Western political thought is interwoven with the political thought of the ancient slave societies, the political thought of the feudal societies, and the political thought of the recent and current capitalist societies. Nevertheless, the recent history of Western political thought has to be the focus of study because it covers the most important period in the development of Western political thought.

Politics is the sum of all the relationships that bind the social classes, social organizations, ethnic groups and nations together as well as the political activities that arise from the interplay of those relationships. Its core lies in the desire either to preserve, or to seize, or to consolidate, or to wield state power, the desire to preserve the rule of one's own class, and the desire to safeguard the independence and sovereignty of one's own nation and own country. Political relationships are essentially class relationships. Political struggles are class struggles and class alliances. In the entire historical process from the time of the rise of social classes to the time of their disappearance, politics will always have been a special form of social relationships and social activities. It is precisely the demands of a certain class that determine the political imperatives. Then, either as a structure of social relationships or as a form of ideological expression, politics has to follow the dictate of the economic process. After all, economic benefits provide the social motivation for all political pursuits. The political thought that guided all political activities and political pursuits was a manifestation, on an ideological level, of the political relationships and political struggle between social classes, between social castes, and between social groups at a particular phase of social development. In other words, it was a manifestation, on an ideological level, of the political relationships and political struggle between slaveowners and slaves, between feudal lords and peasants, between the bourgeoisie and the feudal lords, between the bourgeoisie and the proletariat, among the various factions within the ruling class, and between exploitative countries and the exploited. Simultaneously, it was a manifestation, on an ideological level, of the political

relationships and political struggle between the proletariat and the bourgeoisie, between the proletariat and alliances of the peasants, and among the various political factions within the proletarian revolutionary movement itself. In short, Western political thought drew an ideological picture of how, at the various historical phases of the development of class societies in the various countries of Europe and America, the ruling classes tried to preserve and shore up their power to rule, and how the ruled classes tried to oppose that rule and, in subsequent periods of social transformation and changeover, to seize power and to establish their own rule. After all, political thought expresses the desire of a certain social class, a certain social caste, or a certain social group to perpetuate its political advantages. It is also a political demand or political proposal made by certain thinkers or certain politicians. Thus each and every school of political thought has its distinctive class features. It is the ideological weapon with which each social class, each political party, each social caste, and each social group seeks to sort out its political relationships with others, to put up a political struggle, to seize state power, and to consolidate its power over others.

The main concern in the study of Western political thought is a study of the thoughts, observations and theories concerning state power. Lenin once said: Politics is participation in affairs of state, guidance of the nation, and determination of the form, duties, and contents of the nation's activities.² He also said: "The fully developed, nationwide class struggle can be fulfilled only when the class struggle is within the sphere of politics, but also when the essence of politics, which are the national power organs, have been seized."³ Therefore, it is obvious that the issue of the power of the state is the very essence of politics. The state is the most basic power organ of society. For any social class, its ability to seize and then to preserve state power and its method of exercising such power in order to consolidate its rule is of decisive importance, decisive in the sense that it determines the chances of the ruling class to further their fundamental interests and to control their destiny as well as the chances of the ruled classes to shake off oppression and win complete liberation. For this reason, the thinkers and politicians representing the ruling class must do their very best to come up with theories, methodology and proposals in defense of their rule while the thinkers and political leaders representing the ruled classes must present their thoughts from their class viewpoint about the state, their political demands and their political proposals, as well as the scheme and strategy by which their classes can seize political power. Thus every school of political thought and political theory concerns itself with the matter of the state and power as its central theme. Therefore, when we examine the development and evolution of political thought in any given period of history in light of the political relationships and the state of class struggle as they existed at the time in each Western country, we must pay close attention to what the representatives of every social class, every social strata and every social group had to say about the state, about how to preserve their rule or how to seize the power to rule, and about what kind of government and political system to have that best serve the interests of their respective class, strata and group in every historical stage of the development of the class societies in the West. We must also pay close attention to their theories, platform and proposals concerning nationhood, form of government, and "the way to run a country."⁴ Only by so doing can we have a grasp of the central issue in the history of political thought.

The content of the study of the history of political thought logically should include the ideas of various thinkers and politicians as well as some legal concepts of major European and American countries in different historical periods. Law, like statehood, is a socio-political phenomenon. As Lenin once said: "Law is a kind of political measure, a kind of policy."⁴ The state and law are inseparable. Between the two, the state plays a primary and decisive role while law depends on and belongs to the state. Nevertheless, the state also cannot separate itself from law. Law is the basic expression of the authority of the state and is a basic method and tool by which the state organizes itself and exercises its power. In order to impose its rule over other classes, one class must not only have the material means of raising an army and police force to enforce its will, but also have its will accepted by the whole nation, have it written into law so that the nation can obey that will in order to maintain social order. Western history gives ample proof that a jurist would often unavoidably touch on the matters of the state and a political thinker would also touch on legal matters frequently. Marx, Engels, Lenin, Stalin and Mao Zedong often simultaneously used the political and legal concepts together, such as politico-legal thought, politico-legal relationship, and politico-legal system, etc. This makes it clear that the history of Western political thought is concerned not only with the rise and development of the concept of statehood but also with the concept of law which is closely related to political thought, is directly related to political struggle, has an obvious impact on social life, and plays an unmistakable role in class struggle.

Some of the social views of various thinkers and politicians in European and American countries on different periods of history are an organic part of the history of Western political thought. For example, what is: society; structured society; the relationship between society and the state; the opinion and attitude toward the current social system; and the method to reform the current social system? Understandably, viewing from the ruling position, the concept of statehood and the concept of law of the ruling class must lend credence to the economic and political domination by the class in power and must encourage organization of social relationships in such a way as to preserve the existing social system. On the other hand, the political thought of the ruled classes gives voice to their feelings and attitudes toward existing societies and social systems and their thoughts on how to reform them. Therefore, social viewpoints that are closely tied to those of state authorities then become indispensable elements in studying the history of political thought.

We must bear in mind that when we examine the social implications of political thought, we must not forget the complexity of social phenomena. Certain thinkers and politicians presented the social issues in all their complexity. This means the history of Western political thought embraces a very broad area of study. For example, some thinkers and politicians in history discussed such issues as war and peace, nationhood and national liberation, tactics and strategies of both revolutionary and counterrevolutionary forces, international relations, women's liberation, etc. These are both social and political issues. At the same time they directly affect the status of political relationships and class struggle. As the history of Western political thought covers so much material, we have to be selective in pursuing our study. It means we have to concentrate on the political thought of the various social classes, social

strata, and individuals in major European and American countries in different periods of history that had a pace-setting effect and inspired a broad following, political thought that expressed an unequivocal position for or against a certain political system or a certain social system, political thought that stimulated social development, and political thought that sharpened the antagonism and struggle between two opposing social classes.

Political thought is a part of social consciousness as a whole. The forms of social consciousness are many and varied. They include political thought, concepts of law, ethics, morality, sciences, philosophies, arts, and religions. The social consciousness of all these various forms interact and affect each other. The history of political thought not only has close links with political science, political systems, and philosophies, at the same time, it also has intricate relationships with other social consciousnesses and sciences. Therefore, to study the history of Western political thought one must also pay attention to other interrelated affects from other social ideologies and political science. The present question cannot be resolved by differentiating it by means of the so-called "narrow" and "broad" senses, but can be clarified only by means of objective historical development of political thought, i.e., facts and reasoning stated as such.

In order to penetrate in depth into the object of study of history of Western political thought, it is necessary to have a clear understanding with regard to the history of Western political thought with respect to its stages and systems.

Generally speaking, the history of Western political thought is divided into periods in which one economic form replaced another in a class society. Sometimes it is also divided into periods in which a change in class division or the handover of political power from one class to another occurred. Political thought and political theory, as an attempt by a social class to define its views regarding the state, took shape as the class society took shape and as class struggle gathered momentum. They were created to cater to the objectives of political and class struggles. Lenin pointed out: "For each of these great periods in the history of mankind (slave-owning, feudal and capitalists) embraces scores and hundreds of centuries and presents such a mass of political forms, such a variety of political doctrines, opinions and revolutions, that this extreme diversity and immense variety (especially in connection with the political, philosophical and other doctrines of bourgeois scholars and politicians) can be understood only by firmly holding, as to a guiding thread, to this division of society into classes, this change in the forms of class rule, and from this standpoint examining all social questions--economic, political, spiritual, religious, etc."⁵ Different class societies, in which different classes strata and groups held different economic and political positions, had different opinions about the function of the state and employed different principles and methods in sorting out their political relationships and in executing political struggle, thereby giving rise to different schools of political thought and different political doctrines. Since class division differed, class struggle took different forms, and the power of the state changed hands from one historical period to another, the development of the political thought and the struggle between different schools of thought also varied in form and

in substance from one period to another. Using these changes as a guideline, we can roughly divide the history of Western political thought into six periods: (1) slavery societies, (2) formation and development of feudal societies, (3) collapse of feudalism and rise of capitalism, (4) bourgeois revolution, (5) the rule of the bourgeoisie from the time of capitalism to the birth of Marxism, (6) development of capitalism to the rise of imperialism and Leninism. The sum of these six periods equals the basic system of the history of political thought of the Western world.

From the point of view of the entire history of Western political thought, it is not difficult to see that during the historical development of every class society there existed basically three political forces, namely, revolutionary, reformer, and reactionary. Matching these forces were also three political doctrines and trends--revolutionary, reformer, and reactionary. It was the struggle among the different political forces and among the different schools of thought that pushed the social history as well as the history of political thought forward. This is the basic clue for our understanding of the history of political thought of the Western world.

The focus of our study should emphasize the political thought and the experiences of struggle of the progressive classes who were to defeat the reactionary classes in different periods of social development. We should acquaint ourselves with the facts and laws of this struggle, subject them to analytical and critical scrutiny, and draw valuable lessons from them. The history of political thought gives ample evidence that the prevailing political thought of a certain period was invariably the thought of the ruling class. With this understanding, we should closely examine the prevailing thought of each historical period and bring to light its reactionary nature. We should trace all reactionary thoughts to their source and pattern of development. We should find out how these thoughts tried to justify the financial holdings of the ruling class, to smooth over the contradictions that existed between the various strata and groups within the ruling class, and to help perpetuate the rule over the oppressed classes. Such studies would not only help us make positive use of negative lessons of history but also strengthen our hands when we are struggling against hostile political thought.

The focus of our study should also emphasize the political thought of the recent and modern times. It is in recent times that political thought has grown into a full and complex body of knowledge. It basically follows three lines: one is the process of the birth, development, and evolution of bourgeois political thought. The second is the process in which the proletarian political thought, namely socialism, progressed from fantasy into a science, eventually into the final triumph of Marxist political thought. The third is the process of the rise, development and evolution of the political thoughts of the lower stratum of the petite bourgeoisie, the rascals among the proletarian class, and the aristocrats among the working class, namely reformism, opportunism, and revisionism. As we study, we must hold our course steady in the struggle between the two lines. We must struggle against the reactionary political thoughts of the imperialists, the bourgeoisie and their spokesmen. In the meantime, we must struggle against all anti-Marxist factions and all anti-Marxist thoughts and, in the course of our struggle, give a further boost to the development of Marxist-Leninist political thought.

The mainstream of Western political thought features the quest of the progressive classes of all ages for national sovereignty, national prosperity, national security, personal freedom, democracy, and happy life and the effort of other classes to either attain or preserve political rule and political leadership. The study of the history of Western political thought will help us understand and draw relevant conclusions from the facts and laws of the historical development of political thought, inherit what was the best of the human heritage, apply the lessons of history to modern-day problems, put foreign experiences to work in China, gain a better understanding of the reactionary and harmful nature of imperialism and feudalism, clarify the historical role, historical significance, power of suggestion, and limited historical application of the political thought of the bourgeoisie and the petite bourgeoisie and convince ourselves that only Marxism-Leninism and scientific socialism can lead to the complete liberation of mankind and the full realization of communism. This knowledge will enable us to adhere more resolutely to the basic principles of Marxism-Leninism-Mao Zedong Thought, criticize imperialist thought and resist its corruptive influence, criticize and divest ourselves of the pernicious influence of the feudal and bourgeois thought, check and overcome the spread of the petite bourgeois thought, and work together to clear away all ideological obstacles and create a more favorable ideological climate for the realization of the socialist modernization in China.

One of the important reasons for studying the history of Western political thought is that the lessons of history will help us comprehend more fully, more precisely and with greater insight the scientific system of Marxism-Leninism-Mao Zedong Thought and apply, with greater sureness of hand, the stand, viewpoint and method of Marxism-Leninism-Mao Zedong Thought as the guiding light for our present political and economic construction. We Chinese have the history of learning from the West for hundreds of years. Experiences have proved that only Marxism-Leninism has "helped the progressives in China, as throughout the world, to adopt the proletarian world outlook as the instrument for studying a nation's destiny and considering anew their own problems."⁶ Only Marxism-Leninism injected new life into the Chinese revolution, which, after a protracted and arduous course, finally ushered in a new epoch of socialism. Marxism-Leninism-Mao Zedong Thought took shape amid the actual struggles of the proletariat and the working people, summed up the experiences of the revolutionary movements of the proletariat as well as human history as a whole, embraced, on a selective basis, the best in the cultural heritage of mankind and revolutionized it, and represented a giant revolutionary breakthrough in the history of human reason and in the history of political thought. In his article "On Reforming Our Study," Comrade Mao Zedong urged us to integrate theoretical studies with practical action as a means of learning to use the powerful ideological weapon of Marxism-Leninism and encouraged us to study theory, history and current events as one comprehensive subject. The study of the history of Western political thought will no doubt help us to achieve this objective.

The study of the history of Western political thought will also help us adopt dialectical materialist and historical materialist viewpoints and methods in analyzing and summing up the lessons of history and, as we take part in the

current ideological and theoretical battles, help us stay clear of the leftist and erroneous thoughts, criticize the bourgeois liberal trends, sweep away the influence of feudalism, and criticize and resist imperialist thoughts. As we study and learn the recent history of Western political thought and familiarize ourselves with the facts of history, the social, political and economic conditions as they existed at the time, and the lot of the various classes, social strata, political factions and ideological groups, we will be able to make factual analysis and criticism of the various reactionary and erroneous thoughts, to sum up all the progressive thoughts pertaining to revolution and democracy, and to selectively inherit, implement and develop the best of those progressive thoughts and reject the rest. Hence, it will not only enhance the confidence and pride of the entire Chinese nation, it will also enable us to treat the various schools of political thought of various countries in Europe and America from our own perspective, develop a more precise understanding of the materialist concept of history and the dialectical method of analysis, develop a firmer stand against the idealist concept of history and metaphysics, and develop a better ability to tell friend from foe and right from wrong so that, on the ideological level, we can beat the enemy at his own game, unite and educate the people, uphold socialism and the dictatorship of the proletariat, and work hard under the leadership of the party to realize the four modernizations and the lofty ideals of communism. All of us are Marxist-Leninist proletarian internationalists. "China ought to make a greater contribution to humanity."⁷ As we increase our contacts with foreign countries, we must understand them, including the historical development of Western political thought. This is in keeping with our current effort to improve both the material and the spiritual well-being of our nation. We all cherish the cultural heritage which we have inherited from our Chinese ancestors. We must cherish also the cultural heritage from the entire human civilization. We must look to the past for guidance in doing our work today.

FOOTNOTES

1. "On Contradiction," Volume 1, page 284 of "Selected Works of Mao Zedong" [English Version: Volume 1, page 320]
2. "Complete Works of Lenin," Russian edition, Volume 21, page 14
3. "Complete Works of Lenin," Volume 19, page 107
4. "Complete Works of Lenin," Volume 23, pages 40-41
5. "The State," Volume 4, page 47 of "Complete Works of Lenin" [English Version: "Selected Works of Lenin", Volume 4, page 477]
6. "On the People's Democratic Dictatorship," page 1360 of "Selected Works of Mao Zedong" [English version: "Selected Works of Mao Zedong," Volume 4, page 413]
7. "In Commemoration of Dr Sun Yat-sen, " Volume 5, page 312 of "Selected Works of Mao Zedong" [English version: Volume 5, page 331]

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PARTY AND STATE

ESSAY ON PARTY WORK STYLE PARAPHRASES ANCIENT SAYING

Shanghai WEN HUI BAO in Chinese 25 Aug 82 p 4

[Article by Yao Ben [1202 1149]: "Nao" [A Yellow-Haired Monkey]]

[Text] The Nao is a kind of monkey mentioned in ancient literature. It is smart and nimble, and has sharp claws. There is a fable from our country's ancient past that goes as follows: The tiger had an itchy scalp, so he allowed the nao to scratch him where it itched, and this made him feel extremely comfortable. So whenever his scalp started to itch, he would have the nao do the scratching. As time went by, the nao made a hole in the tiger's scalp, and yet the tiger was totally unaware of it. Later, the nao even started to pick out the tiger's brain and eat it, and gave to the tiger what he could not finish. The tiger appreciated very much the loyalty and submissiveness of the nao, and enjoyed more and more being close to the latter. It was not until one day when the tiger's brain was eaten up and pain set in that the tiger realized what had happened. But when he wanted to seize the nao, the latter had already escaped.

This of course is only a fable, but it sets people to thinking. In real life, there indeed are "nao" who know how to trim their sails and are good at disguises. They know how to flatter and utter sweet words to please the leadership. They embrace the skill of "scratching where it itches," and scratch until some people close their eyes, feel comfortable all over, and thereby lose their vigilance; they look at the "nao" as the good guys and treat them as trusted followers. If these people are selected to become leaders and are charged with important tasks, will this not truly be risky?

In a factory in Shanghai, the factory leadership took a fancy to a person and decided to make him deputy head of the factory but did not officially announce it. In the "Cultural Revolution," this person had joined the factory as a worker, pretended to be active, wormed his way into the party, was all abedience before the leadership, and never said "no." After worming his way into the leadership's confidence, he became a cadre and for 2 consecutive years was even commended as an advanced producer. In fact, he was a man to people's faces but a fiend behind their backs. Using his status and title as a party member and a cadre as a cover, he armed himself for robbery at night. Finally, he was arrested and brought to justice. The leadership and the masses of the factory were all stunned. If such a person

had really been allowed to become "deputy head of the factory," one can truly imagine the consequences. (See XINMIN WANBAO of 28 February.) Although this is an isolated case, it reflects a universal problem, and that is: How can we know a person overall and truly handle the question of knowing one's subordinates well enough to assign them jobs commensurate with their abilities?

A few days ago, I visited an exhibition on anticorruption and antibribery. Among the corruption cases, there was one about a "three good student" in a certain institution of higher learning. Before entering the university, when working as an accountant in a production brigade of a certain commune, he made use of his position to embezzle almost 10,000 yuan. And yet the leadership of the production brigade had all along trusted him very much. Is not such a person who appropriates the property of the collective economy and spends it freely on himself scooping out the "brain" of the laboring people and eating it? But because he covered up his former crime of corruption and gave people a false impression of being "three good," he was commended as a "three good student." There is a popular saying that goes: "You may know a person's face but not his heart." It is not easy to really understand a person. In a free verse, the poet Bai Juyi wrote the following famous lines: "To test a piece of jade, one must burn it for 3 whole days; to recognize ability, one must wait and see for 7 years." This also means that it takes lengthy testing to tell whether one is loyal or treacherous, true or false. We must not look at how a person is just one time and on one occasion or from a one-sided impression.

There are roughly two categories of "naos" today. One category of "naos" is made up of those who undermine socialism and undermine the socialist economy. For instance, there are those economic criminals who pervert justice for a bribe and scoop out the "brain" of the people and eat it. There are political "mao." For instance, there is the "head of the rebels," Liu Hanru [0491 3352 1172], who not long ago was found to have been directly involved in persecuting Comrade Peng Dehuai. He was selected to the post of deputy chief of the scientific research institute of a factory. One could see that he must have been skilled in "scratching where it itched." For a while, people like him might not scoop out the "brain" of the people and eat it. But once the political climate becomes favorable, they will bare their fiendish, true features. These political "nao" are even more dangerous than the economic "nao."

An all-round reform of organizations will be carried out throughout the country. Many old cadres who have long been tested are leaving or are withdrawing to the second front. Under the new situation whereby a large number of middle-aged and young cadres who have both ability and political integrity are being selected for the leading groups at various levels, we must especially heighten our vigilance against people like the "nao." The leadership and the masses must rub their eyes well and increase their ability to differentiate between good people and bad people. They must not feel that since the "nao" have the ability to "scratch where it itches," they will prefer "ability" to political integrity, base everything on impressions, and fail to carry out investigations, thereby letting people like the "nao" pass the sham for the genuine and sneak into the leading groups.

PARTY AND STATE

PARTY STRESSING ROLE OF SCIENTISTS, INTELLECTUALS

Shanghai WEN HUI BAO in Chinese 3 Sep 82 p 3

[Article by Lu Huan [7120 3562]: "The Enlightenment of the 17 Percent"]

[Text] Among the delegates to the 12th Party Congress, 17 percent were specialists and technical personnel from various fields. This percentage has an implied meaning.

The goal for struggle set forth by the 12th Party Congress will bring about a great new situation of socialist modernization in our country. To have that many specialists and technical personnel attend the congress and participate in discussing the great plan for the next 20 years has no doubt demonstrated our immense trust in and encouragement to the intellectuals.

This shows that when our party proposes the struggle goal for the next 20 years, it is putting a great deal of emphasis on science and technology.

This shows that our party has solemnly brought before the entire party the question of training and utilizing intellectuals, and that it regards this as an issue that should not be neglected.

This shows that the party Central Committee has taken the initiative and the lead in paving the way for "intelligent people" who are revolutionary, who have specialities, and who have both ability and political integrity to participate in the leadership in various fields of modernization.

The goal for struggle set forth by the 12th Party Congress is extremely inspiring. But to realize the great objective, we must be realistic. By the end of this century, we must strive to double the annual total yield of our country's industry and agriculture on the basis of continuously raising economic benefits. We must enable the people's livelihood to reach the level of comfort. For this we will have to rely on comrades throughout the party and people throughout the country to be of one heart and one mind in struggling ardently. To build a material civilization, we are relying on the mass development of productive forces. In this age, the development of productive forces is more and more dependent on, and is even decided by, the development of science and technology and improvements in economic management. To build a socialist spiritual civilization, we likewise cannot depart from modern

science and culture. Thus, attaching importance to intellectuals and giving play to the role of intellectuals mean knowing where the people's interests lie and constitute the key measure in realizing the four modernizations in our country. Any viewpoint that belittles cultural and scientific knowledge and ignore the role of intellectuals is erroneous.

Having individuals with ability is an important key to whether or nor we can realize the goal of struggle set forth by the 12th Party Congress. Our party and people have put our hopes for the continuous advance of our socialist modernization and economic construction on the progress of science and technology and the improvement of economic management. This ultimately means putting our hope in men, in those people who have a firm belief in communism, who know science and technology and all kinds of undertakings, and who have ability. The intellectuals of our country are faced with a glorious and arduous, historical, important task. We hope that intellectuals will live up to this hope, give prominence to the self-sacrificing spirit of being bold in devoting themselves to modernization, and, in the advance to build a new situation, strive to be glorious vanguards who can accomplish much.

9335
CSO: 4005/76

PARTY AND STATE

IDEOLOGICAL EDUCATION IDEALS SAID IMPORTANT IN PRACTICAL WORK

Shenyang LIAONING RIBAO in Chinese 13 Sep 82 p 3

Article by Chi Mu [6375 2606]: "Be a Man of Action with Communist Ideals"

Text When the idea of wanting to strengthen propaganda and education in communist ideology within the party and among cadres is mentioned, a good many cadres approve wholeheartedly. However, some people also consider that in the building of the four modernizations one must rely on doing solid work, and so it will not be of much use to engage in a lot of idle theorizing! This is a vague concept which is false while seeming to be correct. It is quite correct that the building of the four modernizations really requires arduous struggle and hard, solid work. It is also completely correct to emphasize solid work and be opposed to idle talk. However, is it possible to separate the socialist spirit of hard, solid work from the lofty ideal of communism, place them in opposition to one another and, in so doing, reach the conclusion that in building the four modernizations it will do merely to engage in solid work, and since it is not necessary to use the communist world-view and methodology to direct our practice, then it is also not necessary to use communist ideology and ideals to arm the masses' minds and inspire their enthusiasm? Obviously not!

Since communism itself is a lofty revolutionary ideal, it also is a great revolutionary practice. Ever since the communist movement has existed in the world, communism is being put into practice. In the past, we climbed snow-capped mountains, crossed grasslands, drove out the Japanese invaders, defeated old Jiang, overthrew the three great mountains [imperialism, feudalism, and bureaucrat-capitalism], and seized victory in the new democratic revolution; today, in bringing about the four modernizations and building socialist material and spiritual civilization, what we are trying to accomplish is still a portion of the cause of communism, and our aim is to create the conditions necessary for the ultimate realization of the communist social system. One can say unequivocally that whoever engages in idle talk is not a true communist, and whoever is a true communist is a revolutionary man of action. The revolutionary practice of all sincere communist party members is the practice of communism, and everything that revolutionaries do is done for the communist movement.

The ideological system of communism is not only the guiding light and reliable guarantee of our building of the four modernizations, it is also the source of our strength in doing arduous, solid work. If we separate ourselves from ideals and stress solid work, if we separate ourselves from the lofty ideals and aims of communism in order to carry out concrete policies, and deal with the problem of realizing things, then it will not be possible to keep our heads clear, and it will not be possible to maintain our stamine; on the contrary, it would be all too easy to slip into blindness and one-sidedness, and embark upon the wrong path. For example, our party, based on the needs of the long-term development of the communist movement, has considered the actual circumstances of our present stage of socialism and, realistically has formulated the policies of enlivening our economy internally while opening up to the outside; and trying to enrich the countryside, etc. If we do not use the standpoint and viewpoint of Marxism-Leninism to understand these programs and policies, but proceed from the basis of a bourgeois ideology bent entirely on profit, thinking that one can proceed however one likes in order to make the best of a good opportunity to profiteer, then that would be departing from the path of socialism, twisting the party's policies, and damaging the cause of building the four modernizations; one would be making a mistake and suffer a setback. Therefore real socialist men of action are not like those who seek fame and profit, are short-sighted and who work only only to the extent that they make money from it, but first of all are public-spirited, unselfish clear-headed revolutionaries with a firm standpoint and both far-reaching ambition and a spirit of doing solid work. Comrade Mao Zedong pointed out "If we truly forget the general line and general policy of our party, we will be blind, imperfect, muddled revolutionaries and, in the course of implementing concrete lines of work and concrete policies, we will lose our direction, vacillate to the left then the right, and it will affect our work adversely." We should eradicate and reject the erroneous thinking that looks upon communist ideological education as idle talk and totally separates communist ideology from the spirit of engaging in solid work; we should clearly propose a slogan like the following: be a man of action with communist ideals!

9634
CSO: 4005/58

PARTY AND STATE

ROTATION TRAINING WILL UPGRADE QUALITY OF LIAONING'S WORKERS AND STAFF

Shenyang LIAONING RIBAO in Chinese 20 Sep 82 p 2

Editorial: "Combine the Reorganization of Enterprises With the Launching of Training Programs for All Personnel"

Text Comrade Hu Yaobang points out in the report of the 12th People's Congress that the crux of the four modernizations is scientific and technical modernization. He calls on all areas and departments to adopt the necessary measures to raise the scientific and cultural level of all of the people. With respect to Liaoning's industry and communications front, combining the reorganization and consolidation of enterprises with the launching of training programs for all staff members is an effective method for continuously heightening the political, cultural, technical, and professional level of the ranks of workers and staff.

At present more than 60 percent of the ranks of workers and staff of industrial enterprises are young people below the age of 35; they have attained a certain educational level, their political sensitivity is strong; they are full of vitality and quick at learning operating techniques. However, due to the influence of the ten years of turmoil, the actual educational level and technical quality of the ranks of workers and staff far from meets the requirements of building the four modernizations, and is very far from the international level of the 80's. According to a check of available data, 70 percent of Liaoning's young workers and staff have an actual educational level below the level of lower middle school, and this has had a serious negative effect on their ability to study and master advanced techniques and political theories. For this reason, the launching of training programs for all staff members has already become a measure in urgent need of adoption.

Taking charge of the training of all staff members and engaging in their intellectual development is part of the fundamental work of doing a good job of running an enterprise. Only by doing a good job of the training of all staff members, and raising the quality of the ranks of workers and staff can the enterprises' latent abilities be brought into full play and the results of reorganization be consolidated over a long period of time. Because, the maintenance of any advanced facility depends upon people for its mastery, and all rules and regulations depend upon people for their implementation; the tasks of production must be completed by the broad masses of workers and

staff; and the speed of the development of production, the scientific and technical level, and the degree of economic effectiveness are ultimately determined by the quality of the ranks of workers and staff.

The regulation and consolidation of the labor organization generally results in a portion of excess staff, providing a very good opportunity for launching a training program for the entire staff. But the launching of training programs for all workers and staff is definitely not done simply to arrange for the enterprise's excess staff, but is a long-term measure proposed by the party Central Committee and the State Council on the basis of their strategic guiding policy of improving economic effectiveness and embarking on a new road of developing the national economy, and is an important, indispensable aspect of enterprises' engaging in constructive reorganization and consolidation. The launching of training programs for all staff members is a long-term strategic task for realizing the four modernizations and bringing about the resurgence of China, and it must be taken charge of not only during the period of reorganization and consolidation, but a continuous, unstinting effort in that direction must be maintained for a long time into the future. Training for all staff members is not only suitable for young workers, but is also appropriate for engineering and technical personnel and management cadres. With the world's science and technology advancing steadily day by day and month by month, there is a problem of knowledge learned in the past becoming outdated, so that if one wants to keep up with the developing and changing new situation then one must study anew.

In launching training programs for all staff members we must base ourselves upon enterprises' present-production and long-term development needs, put comprehensive, overall planning into effect, and accomplish proceeding in a planned, purposeful, and systematic way. In organizing cadres for professional training, carrying out supplementary educational and technical training of young workers and staff, and arranging for scientific and technical personnel to take additional training courses, we must make arrangements so as to take the entire situation into account. When organizing workers and staff to be released from work for rotation training, we must first of all transfer reserve cadres, core production people, young workers and staff, and people who are capable of handling their positions, to participate in study. As for the surplus personnel displaced by the reorganization of the labor organization, aside from old, feeble, or sick workers, or those who are not capable of handling their posts, we can, by adopting the method of assigning staff members but not individuals, train one group, till they are able to cope with their posts, then select another group, and put them through rotation training. At the same time we must pay attention to doing a good job of solving the practical problems of teaching staff, teaching locations, teaching facilities, books, teaching materials, and scholarship money; and do a good job of the ideological and political work, guaranteeing the success and long-term continuance of the rotation training work.

9634
CSO: 4005/58

PARTY AND STATE

NEED TO IMPROVE RELATIONS BETWEEN PARTY, PEOPLE EMPHASIZED

Shanghai WEN HUI BAO in Chinese 8 Oct 82 p 3

[Article by Mu Mei [1970 2734]: "A Reminiscence of Antaeus"]

[Text] Comrade Stalin once made a brilliant analogy: Antaeus was an invincible hero in a Greek legend. His invincibility depended on the mysterious power he received from the earth, his mother. If his feet were not in contact with the earth, his mother, he would become weak and collapse at the first blow. It was precisely this fatal weakness in Antaeus that finally gave his crafty enemy a chance to use tricks to lure him into leaving the earth, his mother and exterminate him in the air. Comrade Stalin likened Antaeus to a Communist Party member and the earth, his mother to the masses. This is indeed a highly thought-provoking analogy.

Since the day of its birth, our party has identified all work done by its members as part of the people's cause or part of an effort to serve the people. Our party always acts according to its principle by teaching its members the truth that the people are the makers of history; in their midst, our party members are always a minority; in promoting work in all fields, they must rely on and trust the people, draw on their wisdom, put their creative power to good use, and accept their supervision. They must maintain correct relations with the masses, always consider themselves ordinary workers, and act as vanguards and models in uniting the masses and lead them forward.

After our party came to power, a mood of arrogance and complacency has grown among some of our comrades. Those tainted with the bureaucratic style of work can no longer preserve their true colors as workers, and have presented themselves in a wrong way in their relationship with the masses. They do not want to share weal and woe with the masses, nor do they want to be the first to bear hardships and the last to enjoy comforts. They have also failed in duty to follow decisions by their organizations and to accept supervision from the masses. A small number of party members and cadres have been found guilty of violating the organizational discipline and principles of the party, practicing factionalism, seeking special privileges and backdoor dealings, exploiting public office for private purposes and making profits at the expense of the public interest. In pursuit of a rotten and decadent life, individual party members and cadres have even engaged in serious criminal economic activities, which have resulted in grave damage to the prestige and the cause of the party.

This has prompted the 12th party congress to adopt a new constitution of the party with this stipulation: "Members of the Communist Party of China are at all times members of the working people." Doing so in real terms is very important to every Communist Party member who wants to preserve the genuine nature of communism.

The masses of people love and trust our party not only because its purpose is to serve the people, and its line, principles and policies reflect their interests but also because their personal experiences have convinced them that the vanguard contingent now under the leadership of the CPC is a group of selfless, industrious, modest and prudent elements dedicated to the people's cause. In this contingent, they have seen the hopes of China, as well as the prospect of inevitable victory for communism. This is why they want to join us in striving for the realization of the grandiose objective of our party.

If a Communist Party member presents himself in a wrong way in his relationship with the masses, if he fails to view himself as an ordinary worker, and if he considers himself superior to the masses or even trespasses the domain of their interest, he will certainly risk the danger of alienating himself and incurring wrath from the masses. This is the reason why we must always remember the lesson that cost Antaeus his life and must never allow ourselves to lose touch with the earth.

9574
CSO: 4005/84

PARTY AND STATE

GRAPHIC, THEORETICAL EDUCATION IN COMMUNISM DISCUSSED

Shanghai WEN HUI BAO in Chinese 15 Oct 82 p 3

[Article by Ke Chuan [0344 1556]: "It Is Necessary To Combine Graphic Education With Theoretical Education"]

[Text] Communist ideology is at the heart of socialist spiritual civilization. In building a spiritual civilization, we must broaden education in communist ideology with the aim of transforming more and more people into citizens with ideals, morality, culture and abiding by discipline under its influence.

Communist ideology is not something that is beyond reach in socialist society--the initial stage of communism--a society in which communist factors already exist. At present, a large number of advanced individuals and models have emerged from all fronts and various departments of trade and profession under the influence of the brilliant communist ideology. For years, Zhao Chune was always the first to arrive at the work site and the last to leave for home. She also distinguished herself by fulfilling her production plans ahead of schedule every month. But for such exceptional achievements, she did not want any bonus. Even when she fell seriously ill, she still put on her coal-covered dress and went to work. This was the way she served the people's interests until her death. What ideology did she subscribe to? Certainly, it is the communist ideology "devoted to serving the people's interests." As long as we keep eyes open, we will find advanced individuals in many units and departments, who have worked hard without the slightest thought of their own interests, and who have served the people wholeheartedly. They are actually an embodiment of the lofty communist ideology. These are advanced individuals living among the masses and therefore, can be emulated by everyone. This is why efforts must be made to uncover such embryo buds of communism in real life along with new personalities characteristic of communist ideology and morality.

Although graphic education has produced remarkable results, as verified by our daily activities, reliance on this aspect of education alone is far from sufficient. Communist ideals, belief and morality can be cultivated only through a study of the scientific Marxist theory. Although some comrades may be momentarily impressed by the exemplary deeds of advanced individuals, their memory of such things is often shortlived simply because their knowledge about communism still falls far short of the rational stage of perception. Communism is a scientific ideological system. It was founded by Marx and Engels in response

to the desire for the emancipation of the proletariat and for the development of society. It drew on achievements of various outstanding cultures of humanity, particularly the classic German philosophy, the classic English political economy, and the theory of utopian French socialism, which were inherited by Marx and Engels in a critical way. The result was a work that points out an inevitable path to the development of human society. This work abounds in ideas and knowledge. A mastery of its contents calls for painstaking study. Only by building the belief in communism on the theoretical premise of Marxism can we make it truly take root in our souls and raise our consciousness of the need to struggle for the realization of communist ideals. This is why, in the course of using the exemplary deeds of advanced individuals as a vehicle for disseminating communist ideology, we must attach great importance to education in Marxist world outlook and scientific theory.

In his report to the 12th party congress, Comrade Hu Yaobang pointed out: "Although we cannot expect every member of our community to become a communist, we must imbue Communist Party members, CYL members, and all advanced elements with communist ideology, and make its influence felt among the masses through their educational efforts." We must make efforts to integrate graphic education and education in scientific Marxist theory into a single effort aimed at helping people raise their communist consciousness and foster communist ideals, belief and morality.

9574
CSO: 4005/84

PARTY AND STATE

ELIMINATING 'THREE TYPES OF PEOPLE' IN LEADERSHIP

Guangzhou NANFANG RIBAO in Chinese 16 Oct 82 p 1

[Commentary: "Expel the 'Three Types of People' From the Leading Bodies"]

[Text] A letter which came in, "We Cannot Allow the Persons Who Became Known Through Rebellion To Cause More Trouble," exposed the problem that Tang Gengchen [0781 1649 5256], deputy director of the Haiguan revolutionary committee in Yuan Zhanjiang who became known for his rebellion in the "Cultural Revolution," is still making trouble even today by causing turmoil in Haiguan and making it unstable. This matter is worth our attention. The revelation of the matter of Tang Gengchen shows that the policy of the 12th party congress concerning the "three types of people" (those persons who became known for rebellion during the "Cultural Revolution" and went along with the clique of Lin Biao and Jiang Qing, those persons with severe factionist ideology, and the destructive elements) is completely correct. It must be firmly and thoroughly implemented.

The penetration of the leading bodies by the "three types of people" is a legacy of the "Great Cultural Revolution." Looking at the shocking fact of Tang Gengchen's causing great turmoil in Haiguan, it is clear that there still are "three types of people."

Although the number of these persons is not great, their ability is large indeed. In some places where the leading bodies are weak or slack, these persons still run wild and cause endless trouble; they go so far as publicly to violate the law and disregard discipline. Tang Gengchen is a typical example. Among them there are also some persons who, on the surface, appear very well behaved but, as soon as they are given the opportunity, come out into the open and cause trouble, repeatedly damaging the country and the people. It can be seen that sorting out the "three types of people" is an important question which must be resolved in building all levels of leading bodies. It is only by expelling the "three types of people" from all levels of the leading bodies that we will be able to consolidate and develop the excellent situation for maintaining solidarity and ensure the smooth undertaking of socialist modernized construction.

However, there still are some comrades who do not sufficiently understand the importance of eliminating the "three types of people." The thinking of some comrades is paralyzed, and they do not know the real situation about the "three

types of people." Some do not heed party principles about preserving themselves, and are not able to sort out the serious questions. Some are anxious about grasping the limits of unacceptable policies, etc. Consequently, understanding correct thinking and clearly demarcating the limits of policy are the crux in doing good work in eliminating the "three types of people." The reason why Tang Gengchen, who has again come out to cause trouble, has not been able to be handled in a timely manner is closely related to the incorrect ideological understanding of the concerned leadership. We hope that the involved leading departments of Zhanjiang local committee will listen carefully to the voices of the masses in Zhanjiang and Haiguan and become determined to deal severely with Tang Gengchen. Other places should also bear firmly in mind the experiences and lessons of Zhanjiang and Haiguan and, in the work of building leading bodies, conscientiously resolve the question of the "three types of people." Of course, we must at the same time grasp policies well, pay attention to work methods, to enable the work of eliminating the "three types of people" to be accomplished accurately and reliably.

6722
CSO: 4005/116

PARTY AND STATE

GUANGZHOU CADRES STUDY 12TH PARTY CONGRESS DOCUMENTS

Guangzhou GUANGZHOU RIBAO in Chinese 12 Oct 82 p 1

[Article by Xie Ting [6200 2732]: "Use the Spirit of the 12th Party Congress To Unify Thought and Action"]

[Text] The Guangzhou Municipal Party Committee has decided to conduct short-term, rotating training classes so that cadres at the level of municipality, county and above can study, by stages and in groups, the documents of the 12th party congress; the first session began classes yesterday. Yesterday afternoon, the first secretary of the Guangzhou Municipal Party Committee, Liang Lingguang [2733 7227 0342], mobilized the rotating training class with the topic "We must conscientiously study, propagandize, and implement the spirit of the 12th party congress." He publicized, explained, and reported, demanding that every level of responsible cadres take the lead in studying, explaining, and using the spirit of the 12th party congress to unify thought and action; they are to unwaveringly implement the program and general and specific policies of the 12th party congress.

Attending this session's rotating training class were cadres at the level of county and above in the executive committees of every department of the municipality and in party districts and bureaus and subordinate units; also included were report personnel in every unit responsible for publicizing and explaining the 12th party congress documents; there were altogether more than 11,000 persons. More than 400 persons, who are part of the city branch of the Chinese People's Political Consultative Conference, the various democratic parties, and patriotic groups, also responded to the invitation to attend the report meeting. At the beginning, the secretary of the municipal standing committee, Xu Shijie [6079 1102 2638], introduced the six formal delegates and two alternates from Guangzhou City who attended the 12th party congress.

Comrade Liang Lingguang integrated his own study insights and discussed six questions: 1) We must fully recognize the great historical significance of the 12th party congress; 2) starting out from the actual situation in our country, the 12th party congress has defined the correct program for initiating in all areas the new circumstances for socialist modernized construction; 3) the 12th party congress put forward the idea that building a high level of socialist spiritual civilization and a high level of socialist democracy is an important guarantee for our country's socialist modernized construction; 4) the 12th party congress fixed the concept that party building is to become the

strong core by which to direct the business of socialist modernization; 5) the correct program and general and specific policies defined by the 12th party congress are a continuation and expansion of the correct line followed since the Third Plenum; they are an enrichment and development of Mao Zedong Thought; 6) we must diligently direct the study, dissemination, and implementation of the 12th party congress documents.

In his report Comrade Liang Lingguang demanded that all levels of party committee conscientiously regard the organizing of the study of the 12th party congress as their first important task, that they earnestly concentrate on it. All levels of responsible cadre should view their own actions as a model, taking the lead in studying and explaining; one level should lead one level, one level concentrate on one level, and one level spur on one level. The thinking which holds that "the fourth quarter work is busy, tasks are heavy, and there is no time to study" is incorrect. Every level of leadership must become determined, must arrange its time, must become wholeheartedly devoted, must conscientiously and thoroughly read part by part, chapter by chapter, and section by section, and must thoroughly imbibe the spirit of the documents. They must integrate the reality of their thinking with the reality of their work, diligently ponder, and discuss questions one by one. They are to exchange their ideas and seize upon strong points and make up for shortcomings. They must be sure to strive for actually understanding and grasping the spirit of the 12th party congress, unify their thinking, raise their self-awareness, and maintain uniformity with the party Central Committee in politics and ideology. On this basis, they are to integrate the work of their own line, their own departments, and units; they must do research on measures and methods by which to implement in a practical manner the spirit of the 12th party congress; they must put forward opinions on next year's and subsequent work. They must not allow any interference from erroneous "leftist" or rightist thinking, and must unwaveringly implement the program and general and specific policies of the 12th party congress. They must initiate in all areas the new circumstances in socialist modernization, and build up all the more beautifully the southern gateway of our homeland.

Comrade Liang Lingguang demanded that the comrades participating in the rotating training classes take the spirit of the 12th party congress as their motivation, be inspired with enthusiasm, see clearly the road ahead, strengthen their confidence, overcome difficulties by every possible means, and strive to do good work in their own occupations. In research and investigation, in maintaining links with the masses, in wholeheartedly serving the people, in raising work efficiency, in reducing work mistakes, and so forth, we must have outstanding progress. We must promote the liberation of thinking, conscientiously implement special policies and vital measures, further invigorate the economy, and improve the system of responsibility in the various lines in agriculture, industry, and commerce. We must improve work in the realm of circulation, strengthen the building of socialist spiritual civilization, and practically rectify "filth, confusion, and mistakes." We must satisfy the various demands for production in "this year surpassing last year."

In order to promote the penetrating study of the 12th party congress documents, during the last part of this month several responsible comrades in the municipal committee will make several reports giving guidance on study

which will relate the reality of Guangzhou City with the rotating training classes: The municipal committee secretary Ou Chu [2962 0443] will explain and publicize the question of the high tide in spurring the socialist economy overall; Huang Zhuangping [7806 8369 1627], standing committee member of the municipal committee, will explain and publicize the question of striving to build a high level of socialist spiritual civilization; Xue Yan [5641 3543], secretary of the municipal committee, will explain and publicize the question of striving to build high-level socialist democracy; Xu Shihjie, secretary of the standing committee of the municipal committee, will explain and publicize the question of taking party building to be the strong core for guiding the business of socialist modernization.

6722
CSO: 4005/116

PARTY AND STATE

'RENMIN RIBAO' ON CIVILIZATIONS, INTELLECTUALS

HK050618 Beijing RENMIN RIBAO in Chinese 1 Nov 82 p 5

[Article by Xing Bensi [6717 6321 1835]: "Building Two Kinds of Civilization and the Role of Intellectuals"]

[Text] The building of material civilization cannot be separated from science and culture or from intellectuals and the building of socialist spiritual civilization also cannot be separated from science and culture or from intellectuals. Putting socialist cultural development in an important position and correctly appraising the role of intellectuals in socialist construction are not only matters of personal affairs but also important matters which have a bearing on the rise and fall of our country and our cause. In a socialist society, it is utterly wrong to regard intellectuals as intellectuals belonging to the petit bourgeoisie or even to the bourgeoisie. While changing the objective world, man always continuously transforms his own subjective world. In this sense, the transformation of the world outlook is applicable to the intellectuals and is similarly applicable to the workers, peasants and other working people. As a member of the mighty force of cultural development and ideological education, intellectuals should study hard and train themselves to be the builders of socialism who are highly accomplished in science and culture and are highly advanced in ideological consciousness and have lofty moral values.

The 12th CPC Congress not only forms a grand program for economic construction, that is, the building of material civilization, but also raised the building of socialist spiritual civilization to a higher strategic plane. The congress defined the building of the two civilizations as an important condition for creating a new situation in all fields of socialist modernization. In order to fulfill the strategic task of building the two civilizations, a task which was formulated by the 12th CPC Congress, it is necessary to bring the role of intellectuals into full play. To attain this objective, one important thing to do is to correct the "leftist" ideas which have already existed for a fairly long time, such as a disdain of the importance of knowledge, science, education and culture and discrimination against intellectuals.

Attaching importance to science and culture will surely mean respecting intellectuals, while looking down on science and culture will certainly mean discriminating against intellectuals. These are the two sides of a single coin.

In the past, under the influence of "leftist" ideology, the argument that "knowledge is useless" spread like wildfire and was in vogue for a time. As a result, intellectuals were labelled with all sorts of fabricated charges and it was unavoidable that intellectuals were discriminated against as the "stinking ninth category." If a country or a nation looks down upon science and culture and discriminates against intellectuals, it will inevitable be punished by objective laws. We had this kind of bitter experience in the past. It was only after we had paid a high price that we realized this truth. The 12th CPC Contress report criticized "leftist" errors in its approach to science and culture and in its treatment of intellectuals. Bringing order out of chaos in this way will have an extremely far-reaching impact on our socialist modernization program.

The building of material civilization cannot be separated from science and culture or from intellectuals. It is relatively easy for people to acquire a united view on this matter. However, people hold vastly different views on the question of whether or not the building of socialist spiritual civilization also cannot be separated from science and culture and from intellectuals. Some comrades hold that the building of socialist spiritual civilization can be carried out without the aid of science and culture and without reliance on intellectuals. They argue that communist ideology constitutes the core of socialist spiritual civilization, and furthermore, communist ideology is naturally related to the working people (in accordance with a often used term, the working people mentioned here refer exclusively to manual laborers) and that some working people who do not have a high level of cultural education can equally become fighters of communism. It can thus be seen that whether or not one is culturally educated and whether the level of his cultural education is high or low has nothing to do with the building of socialist spiritual civilization. In connection with this, intellectuals will surely be regarded as non essential and insignificant in the building of socialist spiritual civilization. Moreover, they will even be regarded as the subjects of criticism in the course of building socialist spiritual civilization rather than as a member of the mighty work force for building socialist spiritual civilization. This view is utterly wrong. Let us first put aside its confused theory and absurd logic. Summarizing socialist spiritual civilization into ideological education in an oversimplified way runs counter to the spirit of the 12th CPC Congress which summarized the building of socialist spiritual civilization into two aspects, the cultural and ideological. This summarization scientifically reflects the reality of our socialist modernization program and completely accords with the requirements of the building of our socialist spiritual civilization. The practice of separating the two integral aspects of socialist spiritual civilization and retaining one aspect while abandoning the other aspect and attaching importance to one aspect while belittling the other aspect is an expression of the "leftist" ideology which as for many years despised science and culture and discriminated against intellectuals rather than being an accidental oversight or an error in presentation. Many years have elapsed since the socialist system was established in China but it cannot be denied that the level of China's economic development is still not high, that our country is still not yet educationally, scientifically and culturally developed and that compared with the scientific and cultural levels of many other advanced countries ours is quite backward. It is fundamentally impossible to create a

new situation in all fields of socialist modernization without developing educational, scientific and cultural undertakings and without strengthening socialist cultural development. The 12th CPC Congress defined the development of educational and cultural undertakings as one of the strategic focal points for realizing the strategic objective of quadrupling total annual output value of industry and agriculture. This is a major decision with foresight and sagacity. Placing socialist spiritual civilization in an important position and correctly appraising the role of intellectuals in socialist construction are not only matters of personal affairs but also matters which have a bearing on the rise and fall of our country and our cause. In face of this overall situation, on what grounds do we as individuals base ourselves in sticking to the argument which has been judged by history to be erroneous?

In the building of socialist spiritual civilization, ideological education is more important in a certain sense, so to speak. The 12th CPC Congress determined that ideological education is the pillar of the building of socialist spiritual civilization and communist ideology constitutes the core of socialist spiritual civilization. Then, in ideological education are science and culture actually necessary and are intellectuals at all necessary? Of course, they are necessary to ideological education! They are not only necessary but also indispensable. The argument that ideological education can be independent of science and culture and of intellectuals is wrong. This is so because communist ideology is confused with some simple class feelings and with certain general knowledge. As an ideological system, communism itself is a science. The communist ideological system is quite richly endowed with theory and knowledge. To firmly form communist ideology and foster the ideal of the belief in communism, we must rely on the mastery of the laws governing the development of human society and on the thorough understanding of the long-accumulated rich historical knowledge and all kinds of numerous and complicated modern knowledge, rather than relying on simple feelings or simple general knowledge, let alone on the acquirement of a few communist phrases. Only in this way can we clearly understand the questions: Why does communism constitute historical necessity? Why is human society bound to advance to communism? And can we base our pursuit of the ideal of and belief in communism on a scientific basis. Longing for and cherishing the communist ideal is one thing and acquiring a scientific knowledge of communism is another. It is inconceivable that a man who is utterly ignorant of the laws governing the development of human society and utterly in the dark about the contents of theory and knowledge embraced in the communist ideological system can really foster the ideal of and belief in communism can spontaneously take shape in people's minds or even in the minds of the workers. It is only through study, what is more, through earnest and assiduous study, that people can solve the questions concerning the ideal of and belief in communism communist world outlook. It can be seen that science and culture are an important factor not only in socialist cultural development but also in communist ideological education and that intellectuals must play not only the part of a member of the mighty force of socialist cultural development but also a member of the mighty force of communist ideological education. Removing intellectuals from the ideological education undertaking is not only biased in thinking but also can inevitably hinder the advance of our ideological education along a healthy path.

Some people may say that admittedly, science and culture are necessary to ideological education but regarding intellectuals as a member of the mighty force of ideological education will mean building themselves up. This is because there are still quite a few problems in the ideological remolding of intellectuals and the remolding of their world outlook, so the policy towards intellectuals must remain to be uniting, educating and remolding. This is another manifestation of the prejudice against intellectuals. There is no harm in making an analysis of the meaning of the "remolding" of intellectuals. Have there not already been problems in the world outlook of intellectuals? Of course, we cannot say so. Man's knowledge always lags behind objective reality. Failure of man's knowledge to suit the development of objective things will result in a backward consciousness. At the same time, a man who lives in a society where the influence of the exploiting classes has not been eliminated will surely be tainted with the ideas of the exploiting classes. In such a broad sense, the world outlook of the intellectuals should of course be remolded. However, is the remolding of the world outlook in this sense applicable exclusively to the intellectuals and not applicable to the workers, peasants and other working people? It is justifiable to say that it is equally applicable to all. The remolding of the world outlook in this sense is necessary to anyone. It is precisely in this sense that Comrade Zhou Enlai spurred himself on and encouraged others with the saying keep on learning and remolding yourselves so long as you live. However, some people do not urge intellectuals to carry out self-remolding in this sense, nor do they urge the other people to carry out self-remolding, as they demand of intellectuals, but contrarily, they still regard intellectuals as part of the petit bourgeoisie and even the bourgeoisie and demand them to carry out the alleged thorough remolding. This kind of remolding is of course not suitable to other people and so it is exclusively the task of the intellectuals. Regarding intellectuals as part of the petit bourgeoisie and even part of the bourgeoisie does not completely tally with facts. Together with the workers, peasants and other working people, the intellectuals are working people who live by their own labor in the socialist society. The difference between them and manual laborers only lies in the fact that what they put into their work is mental labor rather than manual labor and the achievements of their labor are spiritual products rather than material products. They provide society with spiritual products and provide the people with nourishment for the mind and all kinds of spiritual services and material services (as doctors, engineers and others) through their own hard mental labor. Similarly, under socialism, if the working people who engage in material production and provide society with material products can be regarded as working people, why can't the working people--intellectuals--who engage in spiritual production and provide society with spiritual products (in fact, not spiritual products alone) be regarded as working people? Why have some people still obstinately clung to the previous argument and stubbornly imposed petit bourgeoisie and even the bourgeoisie labels on the intellectuals to this day?

Some people may also ask whether approaching things in this way is not a touch of slightly beautifying intellectuals. Or does it not mean negating the fact that they are tainted with petit bourgeois and bourgeois ideas? In fact, they are two entirely different things. Regarding intellectuals as part of the petit bourgeoisie or part of the bourgeoisie is one thing and alleging that intellectuals are bound to be tainted with petit bourgeois and bourgeois ideas is another thing. Mixing the two up is precisely a reflection of confusion in

the mind. Denying that intellectuals are part of the petit bourgeoisie or part of the bourgeoisie and should thoroughly remold themselves does not necessarily mean negating intellectuals who are tainted with petit bourgeois or bourgeois ideas. As already mentioned above, we live in a society where the influence of the exploiting classes has not yet been eliminated, therefore, it is only natural that people will be tainted with all sorts of ideas of the exploiting classes. Intellectuals are of course no exception. They may be tainted not only with petit bourgeois and bourgeois ideas but even with the ideas of the feudal class. There is no hiding this fact. However, are there far more people who are tainted with the ideas of the exploiting classes than intellectuals? Are there far more people who are obliged to fulfill the task of overcoming the influence of the ideas of the petit bourgeoisie, the bourgeoisie and even the feudal class than intellectuals? Continuing to persist in demanding intellectuals to remold themselves (this remolding can only be interpreted as a thorough remolding) seizing on the fact that intellectuals are tainted with some petit bourgeois or bourgeois ideas is the continuity of the "leftist" ideology which has existed for a long time on the issue of intellectuals and is an uncorrected prejudice against intellectuals. It is precisely under the influence of this ideology that in some localities and departments the party's policy towards intellectuals has not been implemented to this day and the intellectuals have not been rationally arranged and put to correct use up to now, and moreover the phenomena in which intellectuals are suppressed and attacked still exists to this day. This cannot but bring harm to the building of our two socialist civilizations.

As a member of the mighty force of socialist cultural development and ideological education, it goes without saying that intellectuals also have the task to study. To be an educator, one must first receive an education. This is an irrefutable truth. To give real play to their own role in socialist cultural development and ideological education, intellectuals must first of all study hard and train themselves to be the builders of socialism who are highly accomplished in science and culture, are highly advanced in ideological consciousness and have lofty moral values. In other words, intellectual themselves are also confronted with a problem of cultural development and ideological education. Intellectuals are characterized by the fact that they have a mastery of knowledge. However, there is no limit to knowledge. In the vast ocean of knowledge, we must continuously draw new nourishment. Particularly in the world today, science and technology are advancing by leaps and bounds, new breakthroughs are brewing all the time, new fields of research are steadily being opened up and new scientific results have been emerging constantly. With the lapse of time, even those people who have formerly accumulated rather rich knowledge will find themselves unable to do as much as they would wish to do and will find themselves out of step with the swift development of science. Therefore, only when we study hard and steadily absorb new knowledge can we keep pace with the onward march of modern science and make new contributions to our socialist modernization program. Apart from continuously studying scientific and cultural knowledge and mastering the latest scientific findings, another task confronting the intellectuals is to heighten their own ideological consciousness and to consciously arm themselves with communist ideology (intellectuals who are party members must do so all the more). In a certain sense, it can be said that ideological education and the formation of communist

ideology is more important and more difficult for intellectuals. We say that it is more important, because just as we necessarily guide our cultural development with communist ideology so as to ensure its correct orientation, the intellectuals must have a correct world outlook to guide the study of their own scientific and cultural knowledge. With a correct world outlook and correct thinking as the guide, we cannot only be clear about the purpose of our study and stimulate our revolutionary zeal for making contributions to the socialist modernization program of our motherland but also enhance our ability to discriminate against modern scientific and cultural knowledge so that we can manage to absorb positive factors and discard negative factors and make them better serve our socialist modernization program. We say that it is more difficult because the formation of communist ideology calls, as already mentioned above, for a real mastery of the laws governing the development of human society and also for launching struggle against all sorts of noncommunist ideas in our minds. As for intellectuals, this kind of process is more complicated and tortuous than mastering a new kind of scientific and cultural knowledge. For this reason, intellectuals must attach importance to the question of their own ideological education and devote a lot of energy and effort to it.

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PARTY AND STATE

BUILDING SOCIALISM WITH CHINESE CHARACTERISTICS

HK120847 Beijing RENMIN RIBAO in Chinese 5 Nov 82 p 3

[Article by Zhao Shouyi [6392 1343 0001]: "Build Socialism With Chinese Characteristics in the Spirit of Reform"]

[Text] In his opening address to the 12th CPC Congress, Comrade Deng Xiaoping penetratingly pointed out: "To integrate the universal truth of Marxism with the concrete realities of China, blaze a path of our own and build socialism with Chinese characteristics--this is the basic conclusion we have reached in summing up our long, historical experience." This fundamental conclusion, like a red line, permeates this opening address, Comrade Hu Yaobang's speech and the new party constitution.

Proceeding from the reality of China, in particular the specific reality of the past 6 years since the smashing of the "gang of four," Comrade Hu Yaobang's speech sums up the experience of building socialism with Chinese characteristics. The report highly praises various kinds of responsibility system implemented in the rural areas of China, the new changes they have brought to these areas and the unprecedented happiness they have brought to the broad masses of peasants. This is a new socialist pattern suited to the reality of China's rural areas.

The report raises the issue of the four basic principles for promoting an overall development of the national economy. With regard to the relations between concentrating funds to carry out key construction projects and continuing to improve people's livelihood, the issue of adhering to the leading role of the state economy and the development of a diversified economy, the issue of relying mainly on the implementation of the planned economy while making regulation by market mechanism subsidiary, and the issue of relying on our own efforts while expanding economic relations and technical exchange with foreign countries, the report stresses the need to proceed from Chinese national conditions, using the experience of foreign countries as a reference and blazing a path of our own.

The report particularly regards the building of a high degree of socialist spiritual civilization as the main characteristic of socialism and a strategic principle for the building of socialism. This is a new creation in the history of the international communist movement, and has immeasurable practical and far-reaching historical significance.

The report regards a high degree of socialist democracy as a fundamental aim and one of the basic tasks, and extends it to various aspects of political, economic, cultural and social life. Such a view is based on full trust in the masses.

The report explains our independent foreign policy, that is, we will neither depend on nor yield to any superpower nor will we ever pursue hegemonist policies.

With regard to our party building, measures concerning the party's democratic centralism, normal inner-party life, the cadre system and in particular a series of measures to ensure cooperation between young and elderly cadres and the succession of the old by the new, including the historically significant decision to establish an advisory commission, are even more characteristic of China. Therefore, they enjoy the support of the masses.

The above-mentioned brief points have shown that Comrade Deng Xiaoping's opening address, Comrade Hu Yaobang's report and the new party constitution form a rich, complete summary of socialist construction with Chinese characteristics and a programmatic document guiding our construction for a period of time in the future.

Comrade Deng Xiaoping's opening address and Comrade Hu Yaobang's report set out the party's general tasks for the new historical period and point out that we should do well in effecting fundamental turns for the better in these aspects during the 5 years from the present party congress to the next one, and in accomplishing the three great tasks during the last 10 years of the 1980's. In particular, they stress that the general objective of China's economic construction for the two decades between 1981 and the end of this century is, by steadily working for more and better economic results, to quadruple the gross annual value of industrial and agricultural production from 710 billion yuan in 1980 to 2,800 billion yuan or so in the year 2000. This will place China in the front ranks of the world in terms of gross national income and the output of major industrial and agricultural products; it will represent an important advance in the modernization of our entire national economy; it will increase the income of our urban and rural population several times over; and the Chinese people will be comparatively well-off both materially and culturally. Although China's national per capita income will even then be relatively low, her economic strength and national defense capabilities will have increased considerably, compared with what they are today. This constitutes our formidable goal of building socialism with Chinese characteristics. As long as we strive actively, do our work in a down-to-earth manner and further bring the excellence of the socialist system into full play, we can certainly attain this magnificent strategic aim.

In view of the historical development of all the countries of the world and our own practical experience of building socialism in our country in particular, the attainment of this objective depends, generally speaking, on two factors: First whether or not our production relations and superstructure conform with the development of the productive forces; and second, whether or not we can apply important scientific and technological achievements to production. In short, these two factors involve the reform of the system and the invention and application of science and technology.

Therefore, to create a new situation in all fields of socialist modernization, we should carry out reforms. We will not be able to succeed without the spirit and practice of reform.

Marxism maintains that the Proletariat cannot realize communism immediately after seizing state power. Instead, it must be achieved step by step. In other words, with the prerequisite of upholding the four basic principles, we should adopt a series of measures to gradually reform all those systems, organs, rules and regulations which hamper the development of productive forces. Reform also means revolution. It means correcting irrational systems, organs, rules and regulations. Only by seizing the opportunity to carry out the reforms in accordance with objective laws will the socialist cause advance vigorously.

Since the 3d Plenary Session of the 11th CPC Central Committee, the fact that we have brought order out of chaos in guiding through and practical work signifies a great reform. The great historical change which Comrade Hu Yaobang speaks of is the result of carrying out a series of reforms on various fronts.

With regard to economic work, since the 3d Plenary Session of the 11th CPC Central Committee, we have first of all grasped agriculture, with emphasis on correcting leftist mistakes which existed for a long time, restoring and expanding the decision-making power of communes and production brigades in the rural areas, restoring private plots, household sideline production, collective subsidiary production and rural fairs, gradually implementing various kinds of responsibility systems in production which link remuneration to output, raising the purchasing prices for grain and some agricultural products and solving certain problems connected with the guiding principles of a diversified economy. As a result, marked changes have taken place in agriculture. The tremendous changes brought about in the period of only 3 years since the implementation of the responsibility system in agricultural production have evoked a strong response both at home and abroad.

With regard to the labor fronts, which is closely connected with the vital interests of the masses, one of the most serious social problems before and shortly after the convening of the third plenary session was the existence of tens of thousands of people waiting for employment in cities and towns, a result of the 10 years of turmoil. However, under the guidance of the employment policy of the "three-in-one combination," we arranged jobs for 26 million people within a period of 3 years. This has played an important role in developing the economy and promoting stability and unity. In the course of carrying out this work, the masses have established labor service companies--a new and dynamic organizational form.

At present, while expounding the guiding principles and tasks of the new period, Comrades Deng Xiaoping and Hu Yaobang explicitly define a series of tasks for reform, including reforms of the political system, leadership system, economic system, goods prices, labor system, wage system, cadre system and so forth. All these reforms are to be carried out under the prerequisite of upholding the four basic principles.

There are major and minor reforms as well as overall and partial reforms. Reforms should be carried out in an active and orderly way regardless of their scale and nature. Arbitrary or rash reforms will not work, still less the practice of sticking to old methods and waiting passively.

To carry out reforms effectively, we should, first of all, formulate general plans which conform to the conditions in China. With such general plans, we will have a definite objective for our reforms.

However, as for minor and partial reforms, we should start immediately without waiting. We should not abandon problems that can be solved now just because we lack a general plan. Actions should be taken immediately to settle these problems once we have clear ideas and the right conditions exist. Of course, each and every minor and partial reform should create conditions for later major reforms. We must not create obstacles or hidden problems.

Reform is a matter which affects the situation as a whole. While carrying out reforms, we should handle well various relations.

The reform of the political system, leadership system, economic system, organs, goods prices, labor system, wage system, cadre system and educational system are interrelated, mutually conditional and interdependent. For example, reforms in the labor and wage systems are determined by reforms in the economic and political systems. But reforms in the labor and wages systems also react to reforms in the economic and political systems. Let us take another example. The key to successful reform of the educational system lies in integrating these four kinds of reforms, we cannot only promote the reform of the educational system, but also make the best use of talents. If on the contrary we fail to integrate and coordinate these four kinds of reforms, the training and growth of talented personnel will be hampered. This will cause enormous waste. Therefore, we should have the overall situation in mind, make an overall arrangement, adopt a complete set of measures and progress step by step.

All this can be regarded as the law of reform.

Our purpose in carrying out these reforms is to establish economic and political management systems and various rules and regulations suitable for China, a land of about 9.6 million square kilometers. Of course, when we are carrying out revolution and construction, we should pay attention to learning from and using the experience of foreign countries as a reference. However, if we indiscriminately copy the experience and models of foreign countries, we will never succeed in our endeavor. We have drawn a number of lessons from this.

An important and decisive factor which determines the success of our reforms is that we emancipate our minds, seek truth from facts, proceed from reality and integrate theory with practice. This is our party's fine tradition and an ideological line established by Comrade Mao Zedong after summing up the bitter experiences and lessons of the Chinese revolutionary struggle. It laid the ideological foundations which ensured the victory of the war of resistance against Japan and the liberation war. During the 1950's, we implemented this ideological line. As a result, socialist reforms were carried out smoothly.

However, we later deviated from and went against this ideological line in our guiding thought. As a result, socialist construction suffered severe setbacks. The historical achievements of the 3d Plenary Session of the 11th CPC Central Committee come from the fact that it has completely smashed the fetters of leftist mistakes, set right the party's guiding thought and restored Marxist ideological, political and organizational lines. Therefore, a great historical change has taken place.

We are always going through the trials of successes and, setbacks, victories and difficulties. However, communists always have confidence in the future of their cause.

At present, the political situation in our country is stable and conditions are favorable. In spite of the fact that we face numerous difficulties, as long as we "boost our spirits, blast a path for progress, fight with an iron will and never stop struggling," difficulties can be overcome. We have a bright and promising future. We are fully confident that the "four modernizations are bound to succeed and unification will be realized," because: 1) having been through a protracted and tortuous process of development, we have come to a profound understanding of the law governing our country's socialist construction, and accumulated abundant experiences; 2) the 12th CPC Congress has formulated guiding principles, tasks and policies for creating a new situation in socialist construction, established new party regulations and discipline and adopted a series of effective measures for party consolidation. This is a basic guarantee for the accomplishment of our magnificent goals; 3) creating a new situation in all fields of socialist modernization is the eager desire of the masses and in accordance with popular feeling in the party, people and army. With the warm support and efforts of the broad masses of people, our cause is bound to succeed.

In particular, what enhances our confidence is that we have the ideal organization of the Central Committee. The present CPC Central Committee is truly a "leading collective which is united and harmonious, and a powerful nucleus which has the complicated situation well in hand." With such a new CPC Central Committee, we can certainly accumulate new experiences in our new and great practice, create new theories, give great impetus to Mao Zedong thought and promote the building of socialism with Chinese characteristics.

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PARTY AND STATE

'RENMIN RIBAO' ARTICLE ON BUILDING RULING PARTY

HK100955 Beijing RENMIN RIBAO in Chinese 5 Nov 82 p 5

[Article by Zhang Decheng [1728 1795 2052]: "The Fundamental Question of Building a Party in Power"]

[Text] The new party constitution formulated at our 12th CPC National Congress decisively summed up our experiences in building the party since the founding of the PRC, and set forth three basic demands concerning the strengthening of party building, the promotion of the party's fine traditions and the strengthening of the party's fighting power. The three demands are: A high degree of unity in the ideological and political fields, wholehearted dedication to serving the people, and adherence to democratic centralism. This means taking care of and correctly solving the fundamental question of building the Communist Party in power.

What is the fundamental issue involved in building the Communist Party in power? It boils down to maintaining the nature of the party as the vanguard of the working class, preventing its degeneration, avoiding treading the old path of degeneration followed by revolutionaries and revolutionary political parties of the past, and striving to turn the party into a solid core leading the socialist revolution and socialist construction. Whether this problem can be correctly solved has a direct bearing on the destiny of our party and the state. Just as Comrade Chen Yun said, "the problem of party style is a life or death matter for the party in power."

The Communist Party is the Proletarian vanguard. To thoroughly fulfill the historical mission of the Proletariat, bring about world communism and emancipate all mankind is the Communist Party's supreme program. For the Communist Party, leading the people throughout the country to overthrow the rule of the reactionary class and establish the people's democratic regime was only the first step in a long march of 10,000 li. All such tendencies as being conservative, staying at the same level without getting ahead, seeking ease and comfort, serving private interests pursuing privileges, departing from the masses, and so forth run counter to the nature of the Communist Party. All this represents the fundamental distinction between the Communist Party in power and the revolutionaries and revolutionary political parties of the old era. It is this fundamental distinction which determines the possibility that the Communist Party, after becoming the ruling party, will not follow the old

path of degeneration taken by some revolutionarie in the past. The mode of production represented by the revolutionaries and revolutionary political parties of the old era, and their class position, determined that their revolutionary nature would die with the seizure of political power. But this is not true of the Communist Party. The class position and historical mission of the working class determine that after the establishment of the people's democratic regime, it will go on to lead the people of the whole country to carry out socialist revolution and socialist construction, and wage an even more arduous and protracted struggle for the ultimate realization of communism.

However, this sort of historical inevitability by no means ensures that no Communist Party will degenerate after obtaining political power. Many facts show that the appearance of degeneration within the Communist Party in power is by no means an accidental phenomenon. There has been no lack of precedent in the international communist movement in former or recent times. Since the national liberation, our party has all along maintained the nature of the vanguard of the working class, but there have been many cases of partial degeneration. Then why does the phenomenon of degeneration appear within the Communist Party in power? This is determined by the historical and social context in which the ruling Communist Party exists. 1) The party is still besieged by various ideas of the exploiting classes, from within and outside the country; all these ideas come from the bourgeois and feudal landlord classes. They may invade the part at any time. This finds expression in the deviation on the part of certain people within the party from the communist fighting goal and from the working-class stand, serving private ends and seeking privileges, and even degenerating into criminals who disrupt socialism. 2) The position of the ruling party is most likely to give rise to bureaucratism. Just as Comrade Deng Xiaoping pointed out in his report on revising the party constitution at the 8th CPC National Congress, "their position in the ruling party can very easily infect our comrades with bureaucratic habits. The danger of departing from reality and from the masses, as far as party organizations and party members are concerned, is not less, but greater than before." Bureaucratism, as far as its social roots are concerned, "is a reflection in our party and government of the remnants of the reactionary style (anti-people style and KMT-style) which the reactionary ruling class had toward the people." ("Selected Works of Mao Zedong," Vol 5, p 73). In fact, bureaucratism also often exists side by side with such phenomena as commandism, violation of law and discipline and serious damage to mass interests. If allowed to spread unchecked, these practices will cause the party's serious isolation from the masses and even a basic change in its relations with the people. the party will thus degenerate into one which oppresses the people. Therefore, the problem of bureaucratism always requires the serious attention of the Communist Party in power. 3) Entering the party after the national liberation is not only devoid of the risks of the era of revolutionary war, but also a chance seized upon by some people to serve their own ends. Thus, some careerists and speculators try every means to join the party. At the same time, the ruling party's position will also make those careerists and speculators already in the party more active. Their aim in joining the Communist Party is to climb up the ladder of officialdom and get rich. If such people are given positions of power, it is very dangerous. Though our part has constantly purged itself of its careerists and speculators, will always [word indistinct] such people within a party. To make the party

a 100 percent pure is impossible. For the above reasons, the appearance of the phenomenon of degeneration within the Communist Party in power is perfectly possible. So long as the sources and conditions producing it are not eliminated, the phenomenon of degeneration within the ruling Communist Party cannot be entirely avoided.

In summing up the revolutionary experiences of the Paris commune, Marx and Engels pointed out: After winning political power, the Proletariat must take resolute measures to prevent its own workers from "pursuing high office and wealth" and prevent the state and state organs from "changing from public servants into social masters." ("Selected Works of Marx and Engels," Vol 2, p 325). Ultimately, that measures should be adopted must be determined by concrete conditions in each country. But the problems they pose are of universal significance to all Communist Parties in power. Before the national victory, our party foresaw such a situation. In December 1948, Liu Shaoqi said in a speech: "Once we have the country in our control, it will not be easy to maintain our position. Many people worry that though we are now fighting hard to bring the country under control, we will degenerate just like the KMT when we succeed. There is some justification for such worries on their part. In an agriculturally backward country like China, a village head or a county party committee secretary may lord it over others. After victory, some people will surely degenerate and become bureaucratic. If our party takes not of this, strengthening ideological education and raising the sense of discipline, [word indistinct] will be better." ("Selected Works of Liu Haoqi," Vol 1, p 413) At the second plenary session of the seventh CPC Central Committee, Comrade Mao Zedong called on the whole party to guard against the sugarcoated bullets of the bourgeoisie, and to continue the style of fightings amid hardships. Acting on Comrade Mao Zedong's view, the second plenary session of the seventh CPC Central Committee promptly set forth a policy to combat corruption. Later, facts proved that this decision of our party was very farsighted. It allowed our party to get ideologically prepared to lead the people of the whole country to carry out the socialist revolution after seqzing political power. It can be seen that preventing the phenomenon of degeneration is not a problem new to Marxists. No ruling Communist Party can avoid it.

There is nothing to be feared about the appearance of the phenomenon of degeneration within the Communist Party in power. The main thing is that we must have a Marxist party-building line. So long as it adheres to the Marxist party-building line, the Communist Party in power can completely avoid following the old path of degeneration by conducting internal struggle using the weapon of criticism and self-criticism. Now, we can say without the least exaggeration that the three basic demands put forth in the new party constitution formulated at our party's 12th CPC National Congress mean the discovery of a fundamental road to success in preventing the party from degeneration and maintaining its nature as the vanguard of the working class.

The first basic demand in building the party is a high degree of ideological and political unity throughout the party. This basically requires the whole party to uphold communist ideology and the ideological line of taking a down-to-earth approach and linking theory with reality. In other words, only on the basis of Marxism can the whole party achieve a high degree of real and conscious

unity in the ideological and political fields. The new party constitution says: "The PRC takes the realization of communism as its supreme program. All Communist Party members must fight for this throughout their lives. At the present stage, we must uphold the socialist road, the people's democratic dictatorship, the party's leadership, and Marxism-Leninism-Mao Zedong thought, and concentrate our strength on socialist modernization." "The party's ideological line calls for doing everything with reality in mind, linking theory with practice, getting down to earth, and testing and developing truths in practice." These requirements must be obeyed by all Communist Party members (whatever their rank). If we act contrary to these requirements, we are likely to make political mistakes. At least our party spirit will be impure. Upholding communism is the fundamental symbol of our party and the supreme expression of party spirit. Only by upholding communist ideology can we resist the corruption of all exploiting-class ideas and maintain the nature of the party as the vanguard of the working class. Only by upholding the ideological line of taking a down-to-earth approach and linking theory with practice can we scientifically sum up historical experiences and correctly solve new problems posed by domestic and international matters, formulate a line and general and specific policies compatible with actual conditions and fundamental Marxist theory, and prevent erroneous "leftist" and rightist trends.

Another basic demand calls for wholeheartedly serving the people. The new party constitution says: "Members of the CPC must wholeheartedly serve the people." "Other than individual benefits and authority allowed by systems and policies, no Communist Party member may seek any individual benefit or privilege." All Communist Party members have a duty to "insist on putting the interests of the party and the people above everything else, subordinating individual interests to the interests of the party and the people, being the first to suffer and the last to seek enjoyment, serving the public selflessly and never using public office for private gain or sacrificing public interests for private interests." All party cadres must "cherish a democratic work style, maintain close ties with the masses, correctly carry out the party's mass line, consciously accept criticism and supervision from the party and the masses, and oppose bureaucratism." Fundamentally speaking, this basic demand calls for correct handling of the relations between the party and people. The relations between the party and people, put simply, mean that the people need the party and that the party is inseparable from the people. Without strong party leadership, socialist modernization cannot possibly be realized, still less the ideal of communism. But if the party departs from the people, it will have nothing to rely upon. It will not only lose all its fighting power but will also inevitably degenerate into something hostile to the people. Though this is an old argument, it is still the case that not all comrades can correctly understand and properly handle the relations between the party and the people. For example, a small number of party members and cadres do not wholeheartedly serve the people. Instead they abuse their authority for private ends and special privileges. Instead of acting as the public servants of the people, they are affected with serious bureaucratism. They even become bureaucrats oppressing the masses. Bureaucratism and the quest for special treatment and privileges pose serious dangers to the ruling party. In the light of our party's experiences, to overcome these dangers, we must at present, and most important of all, uphold the mass line tested by our party in the years of

revolutionary war, as well as systematically carry out administrative and economic reforms. The party's mass line includes the viewpoint and requirement that we do everything for the sake of the masses, rely upon them in all matters and unite with them as one. It also covers the work method or the leadership method of "from the masses and to the masses." It embodies the fundamental theory of historical materialism that the masses of people are the makers of history. It also embodies the dialectical-materialism theory of knowledge that calls for taking practice as the foundation. Its basic spirit calls for completely and thoroughly serving the people. This spirit is the communist spirit, and is unique to the Proletarian revolutionary political party. The loss of such spirit is a direct indication of the degeneration of a Proletarian revolutionary political party. Therefore, in building the party in power, it is absolutely necessary to insist on wholeheartedly serving the people.

The third basic demand is upholding democratic centralism. Since the founding of the PRC, our most serious mistake in building the party has never been worse than the failure to uphold democratic centralism. A major reason why "leftist" mistakes existed for a long time without being rectified any why the "great cultural revolution, causing 10 years of internal disorder, took place was the lack of democracy within the party. Especially within the party's leadership organs, democratic centralism was not upheld, while individual dictatorship and the personality cult prevailed. The appearance of the personality cult within our party was a product of given historical and social conditions. But the corrosive effect of feudal thinking on the party can never be overlooked. For a period of time, we paid attention to resisting corrosion by bourgeois thinking but lowered our guard against the corruption of feudal thinking. In fact, in a state like ours, long ruled by feudalism and so far still very backward in social productive forces, with the remnants of feudal thinking and the influence of small-production habits still widely felt, our party faces not only corruption by bourgeois ideas but also corrosion by feudal thinking. This especially has added to the complicated and arduous nature of the job of building our party. There thus appeared an abnormal situation in the political life of the party. Now our party has the benefit of more experiences and lessons. The provisions in the new party constitution of the 12th CPC National Congress for democratic centralism have shown great improvements over those in previous party constitutions. Especially worth noting is that the new party constitution for the first time states: "The party forbids any form of personality cult. It is necessary to ensure that the activity of party leaders is supervised by the party and the people and, at the same time, to maintain the prestige of all leaders who represent the interests of the party and the people." It also says: "If an individual party member announces something important on behalf of the party organization, he must refer to the party organization concerned for discussion or decision, or turn to upper-level party organizations for instructions when his announcement goes beyond the framework of an original party decision. No matter how high his rank, no party member can make a personal decision on major issues. If a personal decision is required in an emergency, a subsequent report must be promptly submitted to the party organization. No leader is allowed to practice individual dictatorship or place the individual above the party organization." The new party constitution further stipulates that "party leadership cadres at all levels, whether democratically elected or appointed by a leadership organ, do not enjoy lifetime tenure and are subject to being transferred or removed." To abolish lifetime tenure for cadres is an

important measure in preventing the appearance of the personaltiy cult. To better uphold democratic centralism, the new party constitution stresses "practicing a high degree of centralism on the basis of democracy." It no longer calls for "democracy under centralized guidance." In my opinion, the call for "democracy under centralized guidance" does not convey a definite meaning. When it comes to the matter of understanding, it is liable to give rise to misunderstandings about democratic centralism (people are led to believe that centralism is used to restrict democracy). This does not help the upholding of democratic centralism. These new provisions were made in view of the serious lessons learned from "the great cultural revolution." They are undoubtedly of great significance in building up the party in power.

Experience over many years tells us that the slightest deviation from these three basic demands will do harm to the effort of building our party and the socialist cause led by the party. To uphold these three basic demands in an overall manner is to build an impregnable fortress in the face of the invasion of exploiting-class thinking. Thus we can ensure that the ruling Communist Party will become the vigorous vanguard of the working class.

However, just as Comrade Hu Yaobang pointed out in his report to the 12th CPC National Congress, there still exists the problem of impure ideology, style and organization within our party. The 12th CPC National Congress demanded that in the next 5 years we bring about a fundamental turn for the better in the party's style while achieving a fundamental turn for the better in financial and economic conditions and in social practices. To this end, the 12th CPC National Congress decided that beginning from the second half of next year, 3 years should be devoted to overall reorganization of the party's style and party organizations in separate groups over different periods of time. What is worth noting is that a small number of comrades still have a passive and pessimistic attitude toward the struggle for a fundamental turn for the better in the party [word indistinct]. This is entirely wrong. In the past few years, despite the absence of a fundamental turn for the better, under the guidance of the party's correct line, the party's style has shown increasing improvement. This is an objective fact clear to all. Since the party's style has been improving step by step, given a few years of effort, why can't we bring about a fundamental turn for the better? We believe that if we reorganize and build up our party according to the three basic demands, we can surely bring about a fundamental turn for the better in the party's style.

CSO: 4005/152

PARTY AND STATE

FURTHER PUBLICIZING OF CONGRESS DOCUMENTS URGED

SK071109 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 6 Nov 82

[Excerpts] The morning the propaganda department of the Nei Monggol CPC Committee held a meeting of journalists in Hohhot to sum up experiences and to call for thoroughly publicizing and reporting the 12th Party Congress.

Bu He, deputy secretary of the Nei Monggol CPC Committee, spoke at the meeting. After fully affirming the previous achievement of all departments of information in Hohhot in publicizing the documents of the 12th Party Congress, Comrade Bu He stressed the issue of how to further publicize and report the 12th Party Congress in order to strive for creating a new situation in newscasting.

Comrade Bu He stressed: In order to create a new situation in newscasting, from now on we should concentrate news work on thoroughly publicizing and reporting the 12th Party Congress. The following specific tasks should be fulfilled: 1) Continuously make a full and thorough report on the situation of studying the documents of the 12th Party Congress among the broad masses of party members, cadres and the people; 2) vigorously publicize the restructuring of organizations; 3) give energetic publicity to the achievements in economic construction; 4) widely and thoroughly publicize the building of socialist spiritual civilization; 5) publicize and strengthen party building to strive for effecting a fundamental turn for the better in the party's workstyle; 6) continually conduct propaganda in order to enhance the solidarity of the people of all nationalities; 7) spread propaganda to further conduct struggle against serious crimes in the economic field.

Comrade Bu He urged all participants to seriously study the documents of the 12th Party Congress, politically to rally around the party's Central Committee, to conduct a thorough investigation and study of reality and to work hard with unity and revolutionary enthusiasm with a view toward scoring greater achievements in creating a new situation.

CSO: 4005/152

PARTY AND STATE

32D, 38TH IN SERIES ON REVISED CPC CONSTITUTION

OW090553 Beijing Domestic Service in Mandarin 2320 GMT 8 Nov 82

[Thirty-second, 38th in a series of questions and answers about the study of the party constitution adopted by the 12th Party Congress: "Why Do We Say that the Party is an Integral Body, Organized Under Its Program and Constitution on the Principle of Democratic Centralism?" "Why and How Should Election in the Party Reflect the Will of the Voters?"--By the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] The 32d question: Why do we say that the party's an integral body, organized under its program and constitution on the principle of democratic centralism?

A Proletarian political party must have a program and constitution based on Marxism. The general program of the party constitution is, in fact, an outline of the party's program. A party's program is its banner. It is of great significance to the unity and consistency of the party's activities. The party constitution contains principles governing the organizational structure of the party and inner-party life. It is the party's fundamental law and a powerful weapon in improving party organization. Party organizations at all levels and all party members must stay within the limits of the party constitution.

Only by applying the principle of democratic centralism on the basis of the party's program and constitution will it be possible to organize the party into an integral body ideologically, organizationally and in action.

Ideological and political unity is the foundation for organizing the party into an integral body. A Communist Party member must, above everything else, accept and observe the party's program and constitution and dedicate his whole life to the realization of the party's ultimate goals. In this way, the whole party will have a common goal, ideal and belief, code of conduct and moral standard, and so forth. In other words, it will have an ideological and political basis for unity.

Organizational unity is the guarantee for organizing the part into an integral body. Lenin said that the Proletariat can and will surely become an invincible force, because its ideological unity on the basis of Marxism is consolidated by the material unity of its organizations. It follows that ideological

unity alone is not enough for the party to organize itself into an integral body. All party members must join a party organization, as requested by the party constitution, and actively work in it. In accordance with the whole set of strict principles and regulations, all party organizations and members will be organized into an integral body and will be able to work effectively in all fields under the centralized leadership of the party Central Committee.

Unity in action is the concrete manifestation of the party's being organized into an integral body.

The 38th question: Why and how should election in the party reflect the will of the voters?

Article 11 of the party constitution stipulates: "The election of delegates to party congresses and of members of party committees at all levels should reflect the will of the voters."

This fully shows that election in our party is based entirely on respect for the democratic rights of its membership.

Election in the party, which reflects the will of the voters, is an important condition in forming a good leading body. The rank-and-file party members know who among the party cadres is most faithful and true to the party, maintains close ties with the masses and is really competent. As long as elections really reflect the will of the voters, we can be sure that good party members and cadres, who combine political integrity and ability, will be elected to leading bodies of the party at all levels.

Election in the party, reflecting the will of the voters, is an important way to arouse, and give play to, the party members' enthusiasm. Currently, the party is leading the people throughout the country in creating a new situation in all fields of socialist modernization. To accomplish this great historical task, it is necessary to bring into full play the enthusiasm of the masses of party members, which in turn depends on democracy in inner-party life. Election in the party reflecting the will of the voters is an important manifestation of inner-party democracy.

Election in the party reflecting the will of the voters is an important measure to prevent careerists, conspirators and other people, who harbor evil intentions, from sneaking into leading bodies at various levels.

One of the main reasons that the Li Biao and Jiang Qing counterrevolutionary cliques were able to run amok in the party for 10 years was that they exploited the opportunities they found in the abnormal state of inner-party democracy. They admitted into the party many rough characters from their factions. They manipulated and controlled party elections in places where they had usurped all or part of the power and placed these rough characters in leading posts at various levels.

To reflect the will of the voters in elections in the party, it is necessary to insure the following in accordance with the stipulation of article 11 of the party constitution:

1. Elections must be held by secret ballot.
2. The lists of candidates must be submitted to the party organizations and voters for full deliberation and discussion.
3. There may be a preliminary election in order to draw up a list of candidates for the formal election. Or there may be no preliminary election, in which case the number of candidates should be greater than that of the persons to be elected. In both cases, the voters should be able to freely choose leaders who really represent their will and who are really satisfactory to them.
4. The voters should have the right to inquire into the candidates, demand a change or reject one in favor of another. No organization or individual may in any way compel voters to elect or not to elect any candidate.

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PARTY AND STATE

33RD IN SERIES ON REVISED PARTY CONSTITUTION

OW100417 Beijing Domestic Service in Mandarin 2320 GMT 9 Nov 82

[Thirty-third in a series of questions and answers about the study of the party constitution adopted by the 12th Party Congress: "How to Correctly Handle Relations Between Higher Party Organizations and Lower Ones"--by the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] Correct handling of relations between the party's higher and lower organizations is of very great significance in maintaining the unity and solidarity of the whole party politically, ideologically and organizationally, and in correctly and effectively implementing the party's principles, policies and decisions.

Relations between higher party organizations and lower ones are those between the leader and the led. Lower organizations must obey the leadership of the higher. Higher organizations must respect the functions and powers of the lower. Higher and lower organizations should respect, support and supervise each other and should exchange information.

In the party's political life, contradictions of one kind or another often occur between higher and lower organizations. To reduce and correctly handle these contradictions, the higher and lower party organizations must act strictly according to the principle of democratic centralism in all aspects of political life.

In accordance with the provisions of articles 10, 14 and 15 of the party constitution, in the handling of relations between higher and lower organizations, the higher organizations should pay attention to the following:

1. Higher organizations should pay constant attention to the work of lower organizations and quickly solve the problems they raise. Higher organizations should not just issue instructions and assign tasks to lower organizations, but should constantly go down and listen to their views and those of rank-and-file party members and constantly examine how the lower organizations are actually implementing instructions from higher organizations and fulfilling the party's tasks and what problems the lower organizations may have.

2. When making decisions on important questions affecting lower organizations, the leading bodies of the party at all levels should, in ordinary circumstances, solicit the opinions of the lower organizations. Generally speaking, lower organizations are closer to the masses and have a better understanding of the local situation than higher organizations. If the higher organizations pay attention to the opinions of the lower organizations and learn from them when making decisions on important questions affecting the lower organizations. They will be less subjective and one-sided and the decisions they make will be better and conform to objective reality.

3. Measures should be taken to insure that the lower organizations can exercise their functions and powers normally. Except in special circumstances, higher leading bodies should not interfere with matters which ought to be handled by lower organizations.

In accordance with the provisions of the party constitution, in the handling of relations between higher and lower party organizations, the lower organizations should pay attention to the following:

1. The lower organizations should regularly report on their work to, and request instructions from, higher organizations. As requested by the new party constitution, party organizations should regularly and truthfully report on their work to higher party organizations and take the initiative in requesting instructions from higher organizations on the handling of important matters concerning the overall situation. By so doing, they can obtain timely instructions and assistance from higher organizations and avoid, or reduce, mistakes in work.

2. Lower party organizations must firmly implement the decisions of higher party organizations. Before decisions on general principles and other important matters are made by higher leading bodies of the party, lower party organizations may hold discussions at relevant meetings within the party, fully express their views and opinions and make suggestions to higher organizations. However, once decisions are made by higher party organizations, they must be firmly implemented. If lower organizations consider that any decisions of higher organizations do not suit actual conditions in their localities or departments, they should request modification. When higher organizations accept the opinions of lower, the latter have the right to reserve their opinions and report to the next higher party organization. Generally, when higher organizations insist on their original decisions, the problem does not lie in the decisions themselves but in the failure of some comrades in the lower organizations must firmly implement the decisions of higher, even if they cannot figure out why, and must refrain from publicly voicing their differences.

3. Decisions of lower organizations must not contradict those of the higher. Local party organizations at various levels have the power to make decisions on questions of a local nature, based on work requirements and the demands of the masses inside and outside the party. Such decisions, however, must conform to the guidelines of the relevant decisions of higher organizations. Only the party Central Committee has the power to make decisions on major national policies. Party organizations of various departments and localities may make

suggestions regarding such policies to the party Central Committee, but may not make any decisions or publicize their views outside the party without authorization.

As far as lower party organizations are concerned, the correct handling of relations between higher and lower organizations, in addition to the points mentioned previously, consists mainly of preventing and overcoming deviation towards decentralism. For example, some comrades like to establish, at their working posts, a system and influence of their own, to practice liberalism, and are unwilling to accept the party's leadership and supervision. Some fail to conscientiously study and firmly implement instructions of the party Central Committee and other higher organizations, but feign compliance and passively resist. Some things the party Central Committee has ordered repeatedly. However, leading comrades in some units continue to go their own way or, based on their own needs, comply when orders suit them and resist when they do not. A few even openly express views opposed to the spirit of the party Central Committee's decisions and fail to identify themselves with the party Central Committee politically.

This deviation towards decentralism has adversely affected the party's unity and solidarity and weakened the party's fighting capacity. Party organizations at all levels should pay serious attention to this deviation and wage a resolute struggle against it.

CSO: 4005/152

PARTY AND STATE

34TH IN SERIES ON REVISED PARTY CONSTITUTION

OW131336 Beijing Domestic Service in Mandarin 2320 GMT 10 Nov 82

[Thirty-fourth in a series of questions and answers about the study of the party constitution adopted by the 12th Party Congress: "How Party Members Who Assume Leading Posts Correctly Handle Relations Between Themselves and the Party Organization?" --By the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] The issue regarding the relations between an individual and the party organization is an important one of organizational principle. Article 16 of the new constitution explicitly explains how to correctly handle the relations between an individual and the party organization, particularly the relations between those party members who assume leading posts and the party organization. When, on behalf of the party organization, an individual party member is to express views on major issues beyond the scope of existing party decisions, the content must be referred to the party organization for instructions. No party member, whatever his position, is allowed to make decisions on major issues on his own. In an emergency, when a decision by an individual is unavoidable, the matter must be reported to the party organization immediately afterwards. No leader is allowed to decide matters arbitrarily on his own or to place himself above the party organization.

It is on this basis that the party's leading cadres at all levels must pay attention to the following three points:

1. It is necessary to separate the personal opinions of leading cadres from the viewpoint of the party organization. The decisions by the party organization can only be made public in the name of the party organization. Under no circumstances should these decisions be made public in the name of any individual or on the basis of the opinion of an individual.

Naturally, that does not mean that the party's leading cadres cannot express their own views and opinions. Actually, every party member and leading cadre will encounter some actual problems nearly every day, and they need to express their own views and opinions. Sometimes, a party's leading cadre may possibly face an important issue in his work--an issue which has never been discussed and decided on by the party organization. He may have to offer his opinion on this issue. This is an entirely normal situation. However, we must separate the opinion of an individual from the viewpoint of the party organization.

2. We must separate the principle of permitting no one to make decisions on major issues on his own from the spirit of daring to shoulder responsibilities in one's work. No individual is allowed to make decisions on the party's line, guidelines and policy and on major issues regarding the work of the party, because an individual's knowledge, experience and understanding of the objective situation are always limited, no matter how knowledgeable and competent he is.

However, a situation may suddenly arise or a problem may unexpectedly crop up, such as a serious natural disaster or a certain major incident. Due to one reason or another, the party organization has not made any decision or does not have time to make any decision, but there is a need to make a decision or to adopt resolute measures to solve the problem. Under this situation, the leaders of the party organization must not dodge their responsibilities and refuse to make decisions. They must hold themselves responsible to the party and the people and dare to make decisions and adopt measures to solve the problem. However, the matter must be reported to the party organization immediately afterwards.

3. It is necessary to put oneself in a correct relationship to the party organization. This is a fundamental issue on how to correctly handle relations between an individual and the party organization. Some comrades have failed to correctly handle relations between themselves and the party organization, simply because they have failed to put themselves in a correct relationship to the party organization. A party organization is composed of many individuals. An individual is a member of the party organization. Our principle is that the party organization should lead an individual instead of the individual leading the party organization.

Some leading cadres who are the top leaders in various party committees always think that they are correct at all times. They advocate the practice of "what I say counts" and seek to exercise a patriarchal rule over others.

The party organizations and the broad masses of party members must strengthen their supervision over those comrades who assume leading posts, dare to criticize and struggle against the practice of "what I say counts" and a patriarchal work style. At the same time, they must support those comrades to boldly and responsibly perform their duties on the basis of the party's principle and the decisions made by the party organization.

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PARTY AND STATE

35TH, 36TH IN SERIES ON PARTY CONSTITUTION

OW131001 Beijing Domestic Service in Mandarin 2320 GMT 11 Nov 82

[Thirty-fifth and 36th in a series of questions and answers about the study of the party constitution adopted by the 12th Party Congress: "How Can We Correctly Deal with the Differing Views of a Minority in Inner-party Political Life? Why Should Party Committees at all Levels Function on the Principle of Combining Collective Leadership with Individual Responsibility, Based on Division of Labor?" --By the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] The 35th question is: How can we correctly deal with the differing views of a minority in inner-party political life?

One of the party's basic principles of democratic centralism is that the minority is subordinate to the majority. By upholding this principle, it does not mean that we can ignore the views of a minority. Article 16 of the new party constitution stipulates that serious consideration should be given to the differing views of minority. Some comrades ask: Since questions are discussed and decided on in the party in strict accordance with the principle of the minority being subordinate to the majority, why is it necessary to give serious consideration to the views of a minority? This is because the differing views of a minority are not entirely wrong and more often than not some such views are reasonable and correct. By giving serious consideration to the views of a minority, it will be able to supplement and develop correct views, to discuss questions more thoroughly and to handle them more prudently and satisfactorily. At the same time, it should also be noted that the views of the majority are usually correct or comparatively correct. However, the views of a minority are sometimes correct, too. Therefore, our party advocates: On the one hand, the principle of the minority being subordinate to the majority must be upheld and party members with differing views are required to unconditionally carry out the party's decisions; and, on the other hand, party members with differing views are allowed to have preservations and present their views to party organizations at higher level, up to and including the Central Committee.

In order to give serious consideration to the views of a minority and to correctly implement the principle of the minority being subordinate to the majority, the party constitution includes some specific stipulations, the main points of which are as follows:

1. In case of controversy over a major issue, in which supporters of the two opposing views are nearly equal in number, the issue should not be hurriedly put to the vote in ordinary circumstances and the decision should be put off to allow for further discussion, so that all those present can express their views to the full and thrash out the issue in dispute. In case of controversy over a major issue in an emergency, where action must be taken, the views of the majority must prevail and be implemented. Otherwise, time would be wasted and an irretrievable loss might result.

2. Before holding another discussion on an issue in dispute, a decision which has been put off, the comrades concerned should be organized to study the relevant documents of the Central Committee and party organizations at higher level, to make further investigation and study and to exchange views. By so doing, it will be easier to reach a consensus.

3. If still no decision can be made because of serious differences of opinion after more discussion, the controversy should be reported to the next higher party organization for ruling.

As long as a small number of comrades with differing views observe party discipline and obey party organizations' decisions, the party organizations should patiently listen to, and fully consider, their views and unite them. In no circumstances should party organizations discriminate against and exclude them. A small number of comrades with differing views should respect and give serious consideration to the views of the majority of comrades and should not consider themselves in the right and stubbornly cling to their own opinions. They must resolutely obey the decision adopted in accordance with the majority view, and in no circumstances must they be allowed to spread discontent or opposing views in violation of the party's principles.

The 36th question is: Why should party committees at all levels function on the principle of combining collective leadership with individual responsibility, based on division of labor?

Article 10, clause 5 of the new party constitution stipulates: Party committees at all levels function on the principle of combining collective leadership with individual responsibility, based on division of labor. All major issues shall be decided by the party committees, after democratic discussion.

This is of great significance for strengthening and improving party leadership and increasing the party's fighting capability.

Implementing the principle of collective leadership is conducive to making correct decisions. Only by pooling the wisdom of those concerned will it be possible to make correct decisions and commit no, or fewer, mistakes resulting from onesided views.

Implementing the principle of collective leadership is conducive to training cadres. Comrade Mao Zedong pointed out that, only in democratic life would it be possible to train large numbers of capable people. The collective

leadership of the party is actually a reflection of the party's democratic life in leading bodies. With collective leadership, members of a leading body can learn from others' strong points to offset their own weaknesses, supervise one another and make criticism and self-criticism. By so doing, members of a leading body, especially young cadres, can continuously raise their level of theoretical and policy understanding, strengthen their collective and democratic spirit and increase their ability in leadership.

Implementing the principle of collective leadership is conducive to exposing and preventing individual careerists' and conspirators' activities. The Lin Biao and Jiang Qing counterrevolutionary cliques were able to run amok in the party for as long as 10 years, mainly because the party's collective leadership system was disrupted. Taking advantage of abnormal party life, they frenziedly carried out criminal activities to usurp party leadership and state power. When a sound system of collective leadership and normal democratic life prevail, there will be no loopholes for individual careerists and conspirators to exploit. In such circumstances, it will be easier for party organizations to discover and expose such careerists and conspirators before they make any big trouble.

Collective leadership must be combined with individual responsibility, based on division of labor. It would be very dangerous if no one were responsible for anything on the pretext of collective leadership. Individual responsibility, based on division of labor, means that the responsibility of each leading member must be clearly defined, after making a collective decision. With a strong sense of responsibility, each leading member should do his best to conscientiously carry out the party committee's decisions in doing the work for which he is responsible.

We are now striving to bring about a new situation in socialist modernization. There are many new situations and problems awaiting us to study and solve. This calls for party committees at all levels to strictly follow the principle of combining collective leadership with individual responsibility based on division of labor and raise party leadership to a new level.

CSO: 4005/152

PARTY AND STATE

37TH IN SERIES ON PARTY CONSTITUTION STUDY

OW150411 Beijing Domestic Service in Mandarin 2320 GMT 12 Nov 82

[Thirty-seventh in a series of questions and answers about the study of the party constitution adopted by the 12th Party Congress: "Why Does the Party Forbid All Forms of Personality Cult?" --By the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] It is stipulated in item No 6 of article 10 of the new party constitution: "The party forbids all forms of personality cult. It is necessary to ensure that the activities of the party leaders be subject to supervision by the party and the people, while at the same time to uphold the prestige of all leaders who represent the interests of the party and the people." This was a new and important provision enacted by our party after drawing on previous experiences and lessons. It is very important to upholding the principle of democratic centralism, strengthening collective leadership, ensuring a sound democratic life within the party and consolidating the party's solidarity and unification.

The long years of actual revolutionary struggle in China have fully demonstrated that our party and people would have been groping in the dark for longer periods had not Comrade Mao Zedong saved the revolution from danger on many occasions and if the party Central Committee he headed had not charted a firm and correct political direction for the whole party, the people of all nationalities throughout the country and the people's army.

However, the role of individuals, including Proletarian leaders, cannot be separated from the social and historical conditions of their times, the people's activities, class struggle and the process of social development. Individuals can bring their role into full play only when they correctly understand the conditions for social development, as well as the ways to change these conditions, and when they truly act according to the law of history and the people's will. Meanwhile, we must realize that no one is born a leader and that a leader is the product of certain historical conditions and grows out of the needs of social development of his times. The times produce their heroes, not the reverse.

In the past our party was relatively careful in preventing and opposing the personality cult. On the eve of the founding of new China, Comrade Mao Zedong instructed that it be forbidden to hold birthday parties for leaders or name a place, street or enterprise after a party leader and that it be necessary to keep to the style of waging hard struggles and stop glorifying leaders. The eighth CPC National Congress laid further emphasis on upholding collective leadership and opposing the personality cult. In his report on the revision of the party constitution at the eighth CPC National Congress, Comrade Deng Xiaoping

clearly pointed out: Our task is to continue to firmly implement the central authorities' principle of opposing the practice of giving prominence to, and glorifying, individuals and to foster closer ties between the leaders and the masses so that the party's democratic principle and mass line can be implemented in all fields.

However, starting from the late 1950's, a personality cult began to develop gradually. The political life of the party and the state, particularly the party Central Committee, became increasingly abnormal. During the great cultural revolution, the Lin Biao-Jiang Qing counterrevolutionary cliques took advantage of the people's reverence for the leader and did their best to promote a personality cult. They defied the leader in the uppermost leading post and pushed the personality cult to its extreme. The party and the people suffered disastrous losses in their cause. After the smashing of the Jiang Qing counterrevolutionary clique, the personality cult was not promptly corrected. A new form of personality cult continued for some time.

The 3d Plenary Session of the 11th CPC Central Committee restored the Marxist ideological line, formulated the correct political and organizational line and laid down the principle of emancipating the mind, starting up the machinery, seeking truth from facts and uniting to look ahead. Then the party Central Committee formulated the "guiding principles for inner-party political life" and issued directives, including the one that called for giving less publicity to individuals. These measures played an important role in upholding the Marxist-Leninist basic principles, changing the extremely abnormal situation in the past, marked by a widespread personality cult within the party, and restoring the party's principle of democratic centralism and collective leadership.

Personality cult is a negative factor left over from history. China has a long history of feudalism. It is hard to eliminate the lingering poison, in ideological and political aspects, created by the long years of feudal autocracy. To stop the personality cult, we must constantly eliminate the remaining influence of feudalism, institutionalize and give legal form to democracy within the party and democracy in the political and social life of the country and place the party leaders' activities under the supervision of the party and the people. We should act strictly according to the party constitution's provisions and earnestly exercise supervision over the leaders in areas concerning the party's organizational system, collective leadership, democratic life and organizational discipline, to thoroughly prevent the personality cult and ensure that the party leaders do not divorce themselves from the masses and from reality.

To oppose the personality cult does not mean negating the role of revolutionary leaders as individuals, nor does it mean discarding revolutionary authority. Authority is needed wherever collective activities take place. This is an important Marxist viewpoint. China is a big country with a population of 1 billion, and our party is a big party with more than 39 million members. Besides, there are a host of complicated situations. Without the revolutionary authority of the party Central Committee and the leaders for exercising a unified leadership over the whole party and the whole people, our country will become a pile of loose sand and it will be impossible to carry out the four modernizations.

We know that the present party Central Committee is capable of coping with complicated situations and deserves the complete trust of the whole party and the whole people. Therefore, while opposing the personality cult, we should correctly uphold the prestige of all leaders representing the interests of the party and the people.

There is an essential difference between promoting the personality cult and upholding the prestige of all leaders representing the interests of the party and the people. The former involves the unrealistic, unscientific, unprincipled and blind extollment of individual leaders, the infinite exaggeration of the individual's role, the negation of the people's historical role and the defication and idolization of individuals. The latter is based on a realistic attitude to the leaders. We should respect the leadership and follow the command of leaders who represent the interests of the party and the people. When these leaders have shortcomings or commit mistakes, we should show our loving care and give them appropriate and well-meaning criticism. We should resolutely struggle against those who, with vicious design, seize on one point and ignore the overall picture, or even spread rumors and make malicious attacks.

Upholding the prestige of the party Central Committee and the party leaders is in the interests of our party and the people. It is an important guarantee for the success of our cause and an honorable duty of each and every Communist Party member. Our lofty consideration for the party spirit, we should fully understand the importance of upholding the prestige of the party Central Committee and the party leaders and show it in our actions.

CSO: 4005/152

PARTY AND STATE

39TH, 40TH, 41ST IN SERIES ON CONSTITUTION

OW170545 Beijing Domestic Service in Mandarin 2320 GMT 14 Nov 82

[Thirty-ninth, 40th and 41st in a series of questions and answers on the study of the party constitution adopted by the 12th CPC Congress: "If any Violation of the Party Constitution Occurs in the Election of Delegates to a Local Party Congress, How Should It Be Handled?"; "Why Was It Necessary to Stipulate that, when Necessary, Party Committees of and above the County Level May Convene Conferences of Delegates?" and "What is the Difference Between a Party Congress and a Conference of Delegates to the Party?"; "Why did the New Constitution Stipulate that Party Committees of and Above the County Level may Send out Their Representative Organs?" and "What are the Nature and Tasks of Such Representative Organs?" --By the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] First, the 39th question: If any violation of the party constitution occurs in the election of delegates to a local party congress, how should it be handled?

Article 11 of the new party constitution stipulates that if there is any violation of the party constitution in the election of delegates to a local party congress, the party committee at the next higher level shall, after investigation and verification, decide to invalidate the election and take appropriate measures, and that the decision shall be reported to the party committee at the next higher level for checking and approval before it is formally announced and implemented. This is a new stipulation made to cope with the serious violations of the party constitution that have occurred in conducting party elections in various localities over the past few years. Because the pernicious influence of the 10 turbulent years has not been completely eliminated, a handful of people in some localities have advocated factionalism instead of party spirit and carried out nonorganizational activities in flagrantly violating the stipulations of the party constitution and trampling the democratic election principles.

If such a situation is not eliminated, the party's election will not embody the will of the electors. More seriously, the people who emerged with the rebellion of the Ling Biao-jiang Qing counterrevolutionary clique, the people with serious ractionalist ideology, the smash-and-grabbers, the people who oppose the party Central Committee's lines formulated since the 3d Plenary Session of the 11th

CPC Central Committee, as well as the people who violated the law and discipline, may find their way into the party's leading bodies.

The following is the 40th question: Why was it necessary to stipulate that, when necessary, party committees of and above the county level may convene conferences of delegates? And what is the difference between a party congress and a conference of delegates to the party?

Article 12 of the new party constitution stipulates that when necessary, party committees of and above the county level may convene conferences of delegates to discuss and decide on major problems that require timely solutions. The Seventh Party Congress also made a similar stipulation. However what was different was that the party constitution of the Seventh Party Congress further stipulated that several conferences of delegates be convened during the time between the earlier and later national and local party congresses. The results of the implementation showed that only one national conference of delegates was convened by the party in March of 1955. Obviously, the new party constitution's stipulation on convocation of conferences of delegates was of a further practical nature. The party constitution of the Eighth Party Congress contained a stipulation that party congresses at and above the county level carry out a permanent delegate system and convene a conference of delegates once each year during the tenure of the permanent delegates. However, the results of implementation showed that the Eighth Party Congress convened its second conference in 1958 and never convened a later conference. Thus, the implementation proved that the stipulation on a permanent delegate system of congresses was very difficult to carry out. Therefore, the present new party constitution did not make any stipulations on the practice of such a congress system. However, since it is necessary to discuss and democratically decide within the party on some major problems that may arise during the period between two congresses and that require timely solution, the new party constitution stipulates that conferences of delegates may be convened when necessary.

There are differences between a party congress and a conference of delegates. First, the nature of a party congress and that of a conference of delegates are different. The party's national congress is the highest leading organization of the party, and the party congresses at various other levels are the leading organizations of the parties at the respective levels. The party committees are responsible toward and report on their work to the party congresses at their levels. The conferences of delegates are not leading organizations of the party, but are important meetings held during the period between two congresses to discuss and solve the major problems that require timely solution. Second, the decisions on the numbers of delegates and their elections of the party congresses and conferences of delegates are different.

Finally, the 41st question: Why did the new party constitution stipulate that party committees of and above the county level may send out their representative organs? And what are the nature and tasks of such representative organs?

Article 13 of the new party constitution stipulates that party committees of and above the country level send out their representative organs.

The main purposes of establishing prefectural committees and district committees were to facilitate the guiding of the localities in their work.

Article 29 of the new party constitution exclusively stipulates that a prefectural party committee, or an organization analogous to it, is the representative organ dispatched by a provincial or an autonomous regional party committee to a prefecture embracing several counties, autonomous counties or cities. It exercises leadership over the work in the given region as authorized by the provincial or autonomous regional party committee. This article clearly answers the question of the nature and tasks of the representative organs of the party committees of and above the county level.

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PARTY AND STATE

42D, 44TH QUESTIONS ON PARTY CONSTITUTION

OW171424 Beijing Domestic Service in Mandarin 2320 GMT 15 Nov 82

[42D, 44TH in a series of questions and answers on the study of the CPC Constitution adopted by the 12th CPC National Congress--by the general section of the research office under the CPC Central Committee Secretariat]

[Excerpts] The 42d question is: Why must newspapers and journals and other information media run by party organizations at all levels propagate the line, principles, policies and decisions of the party? This is because they are the party's organs of mass media. Newspapers, journals, radio and television broadcasts are the important media through which the party carries out its ideological and political work, propagates Marxism-Leninism-Mao Zedong thought and its line, principles, policies and decisions and strengthens its ties with the masses.

Newspapers and journals and other propaganda means run by party organizations at all levels should give full play to their enthusiasm, initiative and creativity, carry out lively propaganda work and make sure that their propaganda materials are interesting and absorbing. In addition, they must uphold the principle of party spirit, observe party discipline, unconditionally hold views identical to the party central committee's, must not make statements contravening the party's line, principles and policies, must accept and be subordinate to the leadership of the party.

In disseminating the line, principles and policies and other theoretical matters of political significance, they must follow the instructions of the party Central Committee and are not allowed to go it alone. If comrades of newspapers, journals and other propaganda departments do not agree with the party's line, principles and policies, as well as the decisions of party organizations at and above their level, they may present their views, to party organizations at higher levels up to and including the Central Committee. However, before the relevant decisions are revised, they must not arbitrarily propagate anything that contravenes the party's basic views.

In doing propaganda work, we must oppose "left" deviation as well as bourgeois liberalization. In short, the newspapers, journals and other propaganda departments of the party must obey its leadership and carry out their work under its supervision. Party organizations at all levels should also strengthen their leadership and supervision over newspapers, journals and other means of publicity of the party.

The 44th question is: Under what circumstances may the National Congress of the party be convened before the due date and under what circumstances may it be postponed? Article 18 of the new party constitution stipulates: "The National Congress of the party is held once every 5 years and convened by the Central Committee. It may be convened before the due date if the Central Committee deems it necessary if more than one-third of the organizations at the provincial level so request. Except under extraordinary circumstances, the congress may not be postponed."

Article 18 of the party constitution aims to ensure that the National Congress of the party is convened on the due date under normal circumstances, to improve the system of party congress and to ensure that important matters of the party can be decided on through discussion at a national party congress, that the National Congress of the party is the party's real and effective leading, decision-making body and that the National Congress of the party plays a role in supervising the party Central Committee and its members.

However, a situation may arise in which the party Central Committee deems it necessary to convene a national party congress before the due date as required by unforeseen circumstances in order to discuss and decide upon important matters. Another situation may also arise in which a majority of party organizations at the provincial level request that the National Party Congress be convened before the due date to discuss emergency matters. This is absolutely necessary in order to perfect democratic life of the party, and particularly that of the party's highest leading body, and to timely and correctly handle major issues of the party.

Based on article 18, the party constitution, in its Chapter IV, also stipulates that local party congresses, under extraordinary circumstances, may be convened before or after their due dates.

CSO: 4005/152

PARTY AND STATE

'GUANGMING RIBAO' ON USE OF NAME 'COMMUNIST PARTY'

HK190623 Beijing GUANGMING RIBAO in Chinese 8 Nov 82 p 3

[Article by Jiang Lixin [1203 0500 2450]" "Why Lenin Proposed Using the Name 'Communist Party'"]

[Text] As a result of the upsurge of the "Communist League" movement in 1847, and especially the publication of the "Manifesto of the Communist Party" in 1848, the glorious name of "Communist Party" emerged in response to the times. Due to historical reasons, the name of the political party of the Russian working classes was first called the "Social-Democratic Labor Party." About the time of the victory of the October Revolution, Lenin on more than one occasion proposed changing the name of the Russian "Social Democratic Labor Party" to the Communist Party. In his "report on the review of the program and on changing of the Russian Communist Party (Bolshevik) on 8 March 1918, Lenin pointed out that the reason for changing the name of the party was not only because the name of "Social Democratic Labor Party" had been tarnished by the opportunists of the second international, but more importantly, because this name of "Social Democratic Labor Party" was no longer a correct reflection of the historical mission of the political party of the Russian working class after the victory of the October Revolution. The name "Communist Party" was a concentrated reflection of the essence, tasks and objectives as well as the ideological system of the political party of the working class and "the name Communist Party is the only one that is scientifically correct." ("Selected Works of Lenin" Vol 3, p 476)

What does the name Communist Party indicate?

1. The name Communist Party signifies that it has been produced and developed in thereal communist movement. The name Communist Party was advanced by Marx and Engels in the "Manifesto of the Communist Party" based on the practice of the "Communist League Movement. It followed the founding of the "Communist League" and its birth was announced in the "Manifesto of the Communist Party" to mark the beginning of the real communist movement. After examining the 40 years of the real communist movement, Engels, in the prefaces to the 1888 English edition the 1890 German edition of the "Manifesto of the Communist Party," emphatically pointed out: "communism is a working-class movement" and "communism signifies a working-class movement" ("Selected Works of Marx and Engels" Vol 1, pp 237, 244). Therefore there could be no doubt about taking the name of the Communist Party in the manifesto.

The CPC has always practiced the real communist movement on the basis of the "Manifesto of the Communist Party." This movement "began long ago when the CPC was founded, and continued during the new democratic revolution which it led. This movement has now brought about a socialist society, which is the first phase of communism." ("Comrade Hu Yaobang's report to the 12th Party Congress!") The history of the international communist movement and of that of our party are enough to indicate that the real communist movement must be manifested through the leadership of the Communist Party.

2. The name Communist Party embodies the lofty goal of communism. Socialist society is the first phase of communist society. Basically speaking, socialism has eliminated the inherent contradictions the capitalist system itself could not overcome, and is incomparably superior to the capitalist system. However, it is still not the most ideal society for mankind. "Our party looks farther ahead: Socialism must inevitably evolve gradually into communism, upon the banner of which is inscribed the motto, "from each according to his ability, to each according to his needs." ("Selected Works of Lenin" Vol 3, p 32). Only when the whole world is built into a communist society of "from each according to his ability, to each according to his needs" can the great historical mission of the Communist Party be completed.

3. The name Communist Party shines with the radiance of communist ideology. Lenin held that this name could help to clarify the mind of the Proletariat politically. (See "Selected Works of Lenin" Vol 3, p 62). The ideology of the Proletariat is the most advanced ideology of human society. The Communist Party is the vanguard of the Proletariat, therefore, the ideological consciousness of the Communist Party is the ideological consciousness of the working class as well as communist ideology. Without communist ideology, not only will we be unable to build socialism, but we cannot even begin to talk about realizing communism. Just as Comrade Hu Yaobang pointed out in his report to the 12th Party Congress: If the great task of building socialist spiritual civilization under the guidance of correct idealism overlooked, we will not be able to safeguard the socialist orientation of China's modernization and our socialist society will lose its ideals and objective, its spiritual motivation and fighting will, lose the ability to resist the encroachment of corrupt influences and even get on the path of distortion and degeneracy. Every party member must strive to become a qualified member in accordance with the demands of the new party constitution, so that the name of the Communist Party will emit greater radiance!

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PARTY AND STATE

BEIJING RADIO ON STRENGTHENING PARTY DISCIPLINE

OW100121 Beijing Domestic Service in Mandarin 1200 GMT 9 Nov 82

[Station commentator's article: "Strengthen Party Discipline and Combat Liberalism"]

[Text] The 12th Party Congress called for improving the party's system of democratic centralism and further normalizing inner-party political life. This is one of the problems which must currently be solved in party-building, and an important part of the solution lies in strengthening party discipline and firmly overcoming liberal tendencies.

Within the party at present, liberalism has become a quite serious problem. Liberalism manifests itself mainly in two areas. On the one hand, it manifests itself in some party members and cadres. For example, some people may or may not conscientiously implement the party's line, principles and policies, depending on whether the line, principles and policies are to their liking, and may even go their own way and adopt indigenous policies; some people, ignoring the party constitution and the guiding principles for inner-party political life, pursue unhealthy tendencies and lay stress on personal connections; some divulge party secrets; some form a small circle, indulge in petty and mean action and stir up trouble among comrades in violation of the party's organizational principle some work for a price, lack respect for party discipline and refuse to accept jobs assigned by the organization; and so forth. It can be said that the manifestations of liberalism pointed out by Comrade Mao Zedong 45 years ago in his article "Combat Liberalism" still exist in varying degrees in the party, and some are quite conspicuous.

On the other hand, liberalism also manifests itself in some party organizations and responsible persons. They confound right and wrong and are not fair in meting out rewards and punishments. They lack a clear-cut attitude in dealing with the mistakes in words and deeds and violations of law and discipline committed by party members, especially those who are also cadres, failing to educate, criticize and punish those who should be educated, criticized and punished, but allowing them to continue and even protecting and shielding them. As a result, the work to uphold party discipline and rectify party style has met considerable, and in some cases shocking, obstruction.

The essence of liberalism is to reject ideological struggle and stand for unprincipled peace. Liberalism, as pointed out by Comrade Mao Zedong, is corrosive to our party and our revolutionary ranks. It runs counter to our calls for the whole party to identify itself with the party Central Committee, ideologically and politically. It encourages evildoers and evil deeds and impedes work in all fields and the smooth progress of the four modernizations as a whole.

Liberalism existed in the past and, owing to the influence of an anarchist, disorganized and undisciplined state in the 10 years of domestic turmoil, has become more serious. We hope that party organizations at all levels will regard strengthening party discipline and firmly overcoming liberalism as an important part of the party's ideological building and especially the rectification of party style at present and pay serious attention to it.

CSO: 4005/152

PARTY AND STATE

'QINGHAI RIBAO' ON EDUCATION IN COMMUNIST IDEOLOGY

HK100435 Xining Qinghai Provincial Service in Mandarin 1100 GMT 9 Nov 82

[Text] Today's QINGHAI RIBAO carries on page 2 a commentator's article entitled: Strengthen education in communist ideology in rural and pastoral areas. After stressing the importance of education in communist ideology, the article goes on to say that in order to create a new situation and win new successes in the rural and pastoral areas, strengthening education in communist ideology is an important factors. Since various forms of responsibility system were adopted in these areas, the initiative of the peasants and herdsmen has been brought into full play, and the situation is very good. However, the responsibility system is only a reform of the mode of production and economic management. It cannot replace the day-to-day work of patient and meticulous political and ideological education. Moreover, we must also recognize that since class struggle will continue to exist within certain spheres, and owing to the influence of conventional ideas and practices and the corrosive influence of bourgeois ideology, such phenomena as seeking private gains at the expense of public interests, and violation of party discipline and state laws, will continue to occur. Thus, strengthening education in communist ideology among the peasants and herdsmen is entirely necessary and important.

The article points out that in carrying out education in communist ideology, it is necessary to adopt correct and effect methods. The key issue is that CPC committees at various levels must attach enough attention to this work.

In conclusion, the article says that carrying out education in communist ideology is a tradition of our party. In the present new situation, is education bears many new characteristics. New problems will inevitably occur in the course of education. We must first study the new situation, promptly sum up new experiences and solve the new problems which emerge on the road of our advance.

CSO: 4005/152

PARTY AND STATE

TIANJIN SIMPLIFIES BUREAUCRATIC PROCEDURES

HK090110 Beijing CHINA DAILY in English 9 Nov 82 p 1

[Report: "Tianjin Cuts Away Business Red Tape"]

[Text] By getting rid of bureaucratic practices, 594 collectively-owned commercial establishments were set up in 2-months--in Tianjin.

They provide jobs for more than 5,000 young people, Jingji Cankao (Economic Information) reported.

These commercial establishments covered a floor space of more than 30,000 square metres and drew an investment of 10 million yuan.

Their businesses include catering, local products, general merchandise, repairing, furniture, and tailoring.

Building so many commercial establishments in so short a time was without precedent. It was brought about by smashing the bondage of trivial and miscellaneous bureaucratic formalities.

Tianjin had long been short of commercial and service establishments, causing great inconvenience to the people.

Normally, the setting up of a shop or store with a floor space of dozens of square metres should not have been difficult.

However, under the system, the application form for building such a shop had to pass 32 departments. Within each such department, it had to be endorsed by several sections.

The application form had to be marked with at least 169 stamps or signatures before it went through all the red tape.

The Deputy Mayor of Tianjin Li Ruihuan at the end of June called for the setting up of 1,000 commercial and service establishments by the end of this year. However, by the beginning of August work had just started on the construction of 140 such establishments.

Faced with the unsatisfactory situation, Li decided to form a provisional office to co-ordinate work for the planned building.

Under his direction, officials of relevant departments personally went to various places to fix the sites for the establishments to be built.

Thus, procedures were simplified, time was saved and efficiency raised. Most of the new shops took only a month to be completed and start operation. Some of them took only 20 days before they began to do business.

CSO: 4000/16

PARTY AND STATE

LOCALITIES MARK SUN YAT-SEN'S BIRTH ANNIVERSARY

OW142126 Beijing XINHUA Domestic Service in Chinese 1713 GMT 12 Nov 82

[Text] Beijing, 12 Nov (XINHUA)--Personalities from various circles in Shanghai, Nanjing, Guangzhou and Wuhan separately held ceremonies to celebrate the 116th anniversary of Dr Sun Yat-sen's birthday.

Some 60 personalities from various circles in Shanghai paid a visit to Dr Sun Yat-sen's former residence on the morning of 12 November. In front of Dr Sun Yat-sen's portrait were laid baskets of flowers sent by the Shanghai municipal people's government, the Shanghai Municipal CPPCC Committee, the United Front Work Department of the Shanghai Municipal CPC Committee, the Shanghai Municipal Committee of the KMT Revolutionary Committee and the China Welfare Institute. Among those who paid visits to Dr Sun Yat-sen's former residence were: Shao Xingzhi, secretary of the Shanghai Municipal CPC Committee; Shang Chengzong, Liu Jingji and Wu Ruohan, vice chairman of the standing committee of the Shanghai municipal people's congress; Li Gancheng, Song Richang, Feng Depei, Jing Renqiu, Tan Jiazhen, Long Yue, Liu Liangmo, Wang Zhizhong, Yang Xuanwu and Xu Wensi, all vice chairmen of the Shanghai Municipal CPPCC Committee; responsible persons from various democratic parties and the departments concerned; and personalities from various circles.

Some 100 personalities from various circles in Jiangsu Province and Nanjing Municipality paid homage at Dr Sun Yat-sen's mausoleum on the morning of 12 November. Wei Yongyi, vice chairman of the Jiangsu Provincial CPPCC Committee officiated the ceremony, in front of the seated statue of Dr Sun Yat-sen were laid baskets of flowers presented by the standing committees of both Jiangsu Provincial People's Congress and Nanjing Municipal People's Congress, the Jiangsu Provincial and Nanjing Municipal CPPCC Committees, and the united front work departments under the Jiangsu Provincial and Nanjing Municipal CPC Committees.

Among those attending the ceremony to pay homage were responsible persons from people's governments, people's congresses, CPPCC committees, united front work departments and personalities from various circles in both Jiangsu Province and Nanjing Municipality, including Ye Xuchao, Liu Shuxun, Wu Yifang, Liu Hegeng, Guan Wenwei, Zeng Ruqing, Chen Yusheng, Deng Haoming, Gao Juefu, Ouyang Huilin, Jiang Zonglu, Ding Yichen, Hang Hongzhi, Li Zhao, Ma Zhaohong, Zhou Aimin, Liang Shangren, and Xia Fengying.

Some 150 personalities from various circles in Guangzhou Municipality and Guangdong Province attended a ceremony celebrating the 116th anniversary of Dr Sun Yat-sen's birthday held in Zhongshan Memorial Hall in Guangzhou on the morning of 12 November. In front of the statue of Dr Sun Yat-sen were laid baskets of flowers presented by the Guangdong Provincial and Guangzhou Municipal people's governments, the Guangdong Provincial and Guangzhou Municipal CPPCC Committees, the united front work departments under the Guangdong Provincial and Guangzhou Municipal CPC Committees, and the Guangdong Provincial And Guangzhou Municipal Committees of the KMT Revolutionary Committee. The ceremony was presided over by Xiao Junying, vice chairman of the standing committee of Guangdong Provincial People's Congress and chairman of the Guangdong Provincial Committee of the KMT Revolutionary Committee. Among those attending the ceremony were Yi Meihou and Luo Xiongcai, both vice chairmen of the standing committee of the Guangdong Provincial People's Congress; Liang Weilin, vice governor of Guangdong Province; Zhou Zhifei, Tan Tiandu, Wang Yue, Zeng Tianjie, Guo Qiaoran, Chen Yilin, Diao Zhaofen and Zuo Hongtao, all vice chairmen of the Guangdong Provincial CPPCC Committee; Fang Wenyu, Liang Ruochen, Liang Yiwen, vice chairmen of the standing committee of the Guangzhou Municipal People's Congress; Luo Peiyuan, vice mayor of Guangzhou Municipality; Liu Shijie, Rao Weihua, Mei Rixin, Li Weigang, Mo Yinggui, all vice chairmen of the Guangzhou Municipal CPPCC Committee; Zhang Boquan, Xu Zhengzhou, Tan Wei, Sun Qieli, Xu Liang and Chen En, responsible persons of the united front work departments under the Guangdong Provincial and Guangzhou Municipal CPC Committees; Wu Zhongxi, Fang Shaoyi, He Baosong, Lin Yiyuan, Feng Boheng and Ye Shaohua, all responsible persons of the Guangdong Provincial and Guangzhou Municipal Committees of the KMT Revolutionary Committee. Also present at the ceremony was Luo Xiou, member of the CPPCC National Committee and wife of former KMT high-ranking General Cai Tingjie.

The Hubei Provincial CPPCC Committee and the Hubei Provincial Committee of the KMT Revolutionary Committee jointly held a ceremony to commemorate the 116th anniversary of Dr Sun Yat-sen's birthday at the "Memorial Hall of Wuchang uprising during the 1911 Revolution" on 12 November. In front of Dr Sun Yat-sen's portrait were laid baskets of flowers presented by the Hubei Provincial and Wuhan Municipal People's Governments, the Hubei Provincial and Wuhan Municipal CPPCC Committees, the united front work departments under the Hubei Provincial and Wuhan Municipal CPC Committees and the Hubei Provincial and Wuhan Municipal Committees of the KMT Revolutionary Committee. Among those attending the ceremony were responsible persons from both the provincial and municipal people's congresses' standing committees, the provincial and municipal people's governments, the provincial and municipal CPPCC committees, the united front work departments under the provincial and municipal CPC committees and the provincial and municipal committees of the KMT Revolutionary Committee, including Tao Shuzeng, Tang Zhe, Wang Libin, Wang Jiaji, Sun Yaohua, Xie Fusheng, Wang Zhizhuo, Zhang Ruping, Zhou Jifang, Xu Jinbiao, Xie Yujin, Xie Wei, Liang Zhiyan, Liu Jisun, Yuan Wen, Zhou Yongzeng, Xiao Zuolin, Yu Jintang, Wang Dianzhao, Hou Qixin, Wang Jiqing, Chen Bohua, Yang Sheng, Cai Jie, Ma Weiqing, He Fanchong, Lu Yaolin, Wang Jiarui, Liu Shuhe, Qian Yuanduo, Yang Chunbo, Sun Jiaji and Li Jiayou as well as personalities from various circles totalling 150 in number.

CSO: 4005/152

PARTY AND STATE

'RENMIN RIBAO' ASSESSES ZUO ZONGTANG'S LIFE

HK180726 Beijing RENMIN RIBAO in Chinese 15 Nov 82 p 5

[Article by Yu [4416]: "How to Assess the Life of Zuo Zongtang--His Achievements and Failures"]

[Text] In a recent article entitled "Comment on Zuo Zongtang" (carried in the No 5 issue of QIUSUO (SEARCH), 1981), Geng Shixin said that Zuo Zongtang was for a long time excluded from the ranks of patriots, chiefly for two reasons: 1) His suppression of peasant uprisings; and 2) his involvement in Westernization, the advocates of Westernization being regarded as traitors. Therefore, Zuo Zongtang, who achieved success in recapturing Xinjiang, was labeled a national traitor. Bai Yanhu, a traitor who defected to the enemy and received the czar's protection, was instead praised as a national hero. Such a phenomenon of reversing right and wrong has arisen from using the attitude toward the peasant uprisings as the only criterion for assessing figures from modern Chinese history. This is obviously not an overall approach.

First, China was a semi-colonial and semi-feudal society marked not only by contradictions between landlord and peasant classes but also those between imperialism and the Chinese nation, "the contradictions between imperialism and the Chinese nation being the most dominant of all." Therefore, the main danger was of conquest by imperialism and the extinction of the country and its people. Resistance against aggression and conquest concerned the whole situation of the survival or perdition of the Chinese nation, and was a main indicator of patriotism or national betrayal, progressiveness or reaction. Therefore, in assessing figures of recent Chinese history, we must take note of their position and role in handling class contradictions and especially in handling national contradictions. Regardless of the class to which they belonged and no matter what their motives and aims, so long as what they did played an objective role in resisting aggression and was in line with the long-term interests of the Chinese nation, they should be regarded as patriotic and progressive.

Second, in judging whether the advocates of Westernization were traitorous or patriotic, we must not only take note of the Westernization activities themselves but especially take into account the kind of policy that the people practicing Westernization followed toward foreign countries. If they resisted aggression by foreign countries, then they were patriots. Otherwise, they

were traitors. In fact, after the suppression of the uprising by the Nian Army, Zuo Zongtang was all along concerned to resist aggression, from the recapture of Xinjiang to the Sino-French war. Moreover, Zuo Zongtang promoted Westernization exactly because of his desire to make the country prosperous and the army strong in resisting foreign aggression. Therefore, his activity should even less be regarded as traitorous.

Third, the Chinese nation is a great nation with glorious traditions of patriotism. The great historical role of the masses of people in the struggle against aggression must be fully affirmed. Meanwhile, the important role of outstanding figures must also be given proper affirmation. The historical experience of recovering Xinjiang in particular shows that only through the activities of the organizations and outstanding figures of a state in translating the scattered and spontaneous struggle against aggression into organized and planned anti-aggression war, can we recover lost territory and maintain the state's territorial integrity.

In the light of the above, we may make a comprehensive review of three important things that Zuo Zongtang did during his life. His participation in suppressing peasant uprisings was undoubtedly reactionary. On the matter of his involvement in Westernization, the main side was patriotic and progressive and the minor side was reactionary. His recovery of Xinjiang was patriotic and progressive. Therefore, it can be said that the main side of Zuo Zongtang's life was patriotic and progressive and its secondary side was reactionary. Such a one-divides-into-two assessment itself includes the affirmation and praise of his patriotic and progressive side as the dominant factor and the negation and condemnation of his reactionary side as the secondary factor.

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PARTY AND STATE

ARGUMENTS ON WESTERNIZATION MOVEMENT

HK190358 Beijing RENMIN RIBAO in Chinese 16 Nov 82 p 5

["Academic Trends" column by Xia Dongyuan [1115 2639 0337]: "New Progress in the Study of the History of the Westernization Movement"]

[Text] Some new arguments have been put forward in a recent seminar on the history of the Westernization movement held by East China Normal University in Shanghai.

First, the Taiping Tianguo movement and the Westernization movement were "antagonistic to and related with each other." It is not necessary to go into details here about the antagonism between them. The main expressions of their being "related with each other" are: 1) They had the common purpose of "learning from the strong points of foreign countries." Scholars who had this opinion held that Taiping Tianguo was a rebellious movement of the oppressed peasants in modern history. There were new factors of learning from the West in this movement. It studied and used new-type Western weapons to attack the Qing court earlier than others. Then, the Westernization faction also attacked Taiping Tianguo through "learning from the strong points of foreign countries." 2) Both Taiping Tianguo and the Westernization movement played the role of promoting the emergence and development of modern capitalist industrial enterprises. Before the opium war, the seeds of capitalism had already slowly developed in China. After the war, the invasion of foreign capitalism created a condition for its rapid development. At that time, modern capitalist industrial enterprises, like arrows on the bowstring, might burst out at any movement. The "arrow" was shot by the Qing government in suppressing the Taiping Tianguo movement. Politically, the suppression of the Taiping Tianguo movement was reactionary. However, to shoot the "arrow" of capitalism conformed to the trend of historical development. Since Taiping Tianguo carried out a policy favorable for commercial development the commodity rate of agricultural and sideline products was greatly increased and both internal and external trades were promoted. In Taipoing Tianguo areas, feudal relations were greatly weakened and the commodity rate was raised by the small-scale peasant economy. This was favorable to the development of capitalism. Similarly, one of the most important roles played by the Westernization movement was opening the way for the emergence and development of capitalism.

Second, most comrades reached unanimity of views on the argument which held that "the reactionary purpose of the Westernization movement resulted in the emergence and development of progressive factors (new productive forces and production relations)." In the past, there were three different opinions on the rise of the Westernization movement: one held that it was the antithesis of Taiping Tianguo; one held that it was the antithesis of imperialism; and the other held that it was the antithesis of both. During this seminar, most comrades held that the Westernization movement introduced advanced Western science and technology and promoted the development of new productive forces and the emergence and development of capitalist production relations. Since capitalism was the natural antithesis of feudalism and one of the main purposes of the Westernization faction in establishing Western-style enterprises was to "contend with foreign merchants," the Westernization movement also played the role of resisting the invasion of foreign capitalism. As to the navy and coastal defense and other military installations established after the 1870's, which were aimed at and played the role of resisting foreign invasion, many comrades also reached unanimity of views to different extents.

The reason this unanimity of views could be reached was because the ways the participants approached the Westernization movement were unanimous. In the past, there were actually two criterions in appraising this movement. One was taking the remarks "the course of turning China into a semicolonial and a colony by the allied forces of imperialism and China's feudalism is also the course of struggle by the Chinese people against imperialism and its lackeys" as a political criterion and putting the Westernization faction and its movement on the antagonistic side. The other was taking the development of economy, that is, the replacement of feudalism by capitalism, as a criterion. Since the Westernization movement played the role of promoting the development of capitalism, it is certainly necessary to make an affirmative appraisal of it. As a matter of fact, Comrade Mao Zedong not only mentioned the two "courses," but also drew the following inference: "The imperialists invade China, oppose China's modern history." At the seminar, many comrades expounded problems in the light of the above two theses. This was why they were able to make a comparatively fair appraisal.

Third, the discussion on the above-mentioned two problems naturally involved the question of the success and failure of the Westernization movement and the question of whether the defeat in the Sino-Japanese war of 1894-95 was a "complete bankruptcy" of the Westernization movement. Quite a few comrades did not agree with the viewpoint regarding the defeat in the Sino-Japanese war of 1894-95 as a "complete bankruptcy" of the Westernization movement, which was quite popular in the historical circles in the past. Although the Westernization movement ended in failure, we still cannot say it was "completely bankrupt," because its failure involved factors of success. The rise of the Westernization movement conformed to the historical trend of the times. It first established in China modern enterprises equipped with machines. During the movement, minds were enlivened and vision was broadened. People gradually realized that the prosperity of the Western countries was not merely shown by their "sturdy ships and sharp weapons." This provided a condition for the 1898 reform. When we say the Westernization movement ended in failure, we mean that it did not attain the desired aim of "making our country rich and building up its military power." Some comrades held that the so-called bankruptcy was

none other than the bankruptcy of the political affairs of the Qing government. The theory of "complete bankruptcy" is obviously wrong.

A wide range of problems were discussed at this seminar on the history of the Westernization movement. Quite a few of them need to be further studied. For example, does the Westernization movement include all matters which have dealings with foreigners or only include those being interrelated with "self-improvement" and "becoming rich?" Is it correct to lay all the blame on the Westernization movement for the compromising foreign policy of the Qing government? Was the Westernization movement responsible for the defeats in the Sino-French and the Sino-Japanese wars? There are still no monographs on these questions and they have not yet been discussed fully. Besides, an important characteristic of the theses given at this seminar is that they have analyzed one by one the enterprises established during the Westernization movement. But they have only analyzed less than 10 enterprises. There are still no monographs on some important enterprises, such as the Anqing Armament Factory, the Jiangnan Manufactory, the Jinling Machinery Bureau and the Tianjin Machinery Bureau. Neither is there any monograph on factories for civil use. If a microstudy will be carried out on the enterprises established during the Westernization movement and on relevant figures before a macro-analysis is made, the study of the history of the Westernization movement will surely develop greatly.

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PARTY AND STATE

BRIEFS

MANILA DELEGATION--At the invitation of Madame Marcos, a six-person friendship delegation led by Liang Lingguang, mayor of Guangzhou and head of the delegation, and (Mai Zuyan), vice mayor and deputy head of the delegation, left Guangzhou this afternoon for Manila, the Philippines, for a friendly visit. During the visit, Mayor Liang Lingguang will sign an agreement with Mayor (Lameng Bagesen) on establishing friendly ties between Guangzhou and Manila. A friendly discussion will also be held between the two sides on cooperation and exchange in the economic, cultural and educational fields, as well as in trade, science and technology and urban construction. Guangzhou and Manila will become friendship cities. A discussion on this began in March this year by representatives of the two sides. After discussion, both sides unanimously agreed to sign an agreement on forming friendship cities on 5 November in Manila. A four-person production observation group led by responsible cadres of the Guangzhou Foreign Trade Committee is accompanying the delegation. [Text] [HK041124 Guangzhou Guangdong Provincial Service in Mandarin 1000 GMT 3 Nov 82]

HAINAN CADRES' STUDY CLASS--The first study class in the documents on the 12th National Party Congress as held by the Hainan Regional CPC Committee for leading cadres of regional organizations opened yesterday. A total of 146 leading cadres attended the class. Chen Kedong, standing committee member of the regional CPC committee and director of the propaganda department under the regional CPC committee, presided over the study class. the study class will regard Comrade Deng Xiaoping's opening speech as its general guiding ideology. The class will spend 15 days on deeply studying the documents of the 12th National Party Congress. During the second stage, the class will spend 6 days conducting investigation and study at grassroots units. [Haikou Hainan Island Service in Mandarin 0330 GMT 27 Oct 82 HK]

ZHANG XINGSAN'S LAID TO REST--Beijing, 6 Nov (XINHUA)--A ceremony was held today at the Babaoshan Cemetery of Fallen Revolutionaries in Beijing to lay to rest the ashes of Zhang Xingsan, formerly vice minister and member of the leading party group of the Ministry of State Farms and Land Reclamation. Comrade Zhang Xingsan died of cancer on 12 July 1982 after failing to respond to medical treatment. He was 77 years old. When Comrade Zhang Xingsan was seriously ill, Wang Zhen, member of the Political Bureau of the CPC Central Committee, and other leading comrades visited him in the hospital. Lin Hujia, He Kang, Zaho Fan, Yang Yan, Bian Jiang, Zhang Linchi, Dong Shaojie, Lu Qing, Wang Fawu, Li Boning, Liu Jianzhang, Zhang Da, Lu Jindong and other responsible comrades of departments concerned attended today's ceremony. Lin Hujia, minis-

ter of agriculture, animal husbandry and fishery, presided over the ceremony. Zhao Fan, director of the state farms and land reclamation bureau of the Ministry of Agriculture, Animal Husbandry and Fishery, reviewed Comrade Zhang Xingsan's militant life with deep grief. [Excerpts] [OW081102 Beijing XINHUA Domestic Service in Chinese 1247 GMT 6 Nov 82]

HONG KONG, MACAO SOCIAL SYSTEMS--Beijing, 6 Nov (ZHONGGUO XINWEN SHE)--Today's RENMIN RIBAO says China will certainly recover Hong Kong and Macao. The social systems of these places will not be changed after they are recovered. RENMIN RIBAO says this in an editorial entitled "Correctly Appraise and Handle the Class Struggle in the Current Stage." The editorial also says the social system of Taiwan will not be changed either after it is reunified with the motherland. [Text] [HK060136 Beijing ZHONGGUO XINWEN SHE in Chinese 0125 GMT 6 Nov 82]

ZHAO SPEECH--On 1 November, the propaganda department of the Tianjin Municipal CPC Committee issued a circular urging propaganda departments of CPC committees at all levels to organize cadres and the people to conscientiously study Comrade Zhao Ziyang's important speech delivered at the national science and technology award conference entitled "A Strategic Question in Vigorous Economic Development." The circular states: Comrade Zhao Ziyang profoundly expounded in his speech the importance of science and technology in economic construction, the fundamental principles for scientific and technological work, the dialectical relationship between science and technology and economic construction, the CPC committees at all levels promotion of scientific and technological work and the question on the motive force to propel technical progress in enterprises. His speech was an embodiment of the guidelines of the 12th CPC Congress in scientific and technological work and an important guidance for us to further understand the congress guidelines and fulfill the strategic objective of quadrupling our annual industrial and agricultural output value by the end of this century. The circular called on all units, while striving to enhance their understanding, to study and work out specific measures to implement Comrade Zhao Ziyang's speech in line with the actual situations and to create a new situation for promoting the municipality's scientific and technological work and its economic work. [Text] [SK050948 Tianjin City Service in Mandarin 0030 GMT 5 Nov 82]

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SOCIOLOGICAL, EDUCATION AND CULTURE

XINJIANG, YUNNAN OFFICIALS DISCUSS NATIONALITY WORK

HK300925 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 29 Sep 82

[Text] On the afternoon of 27 September, responsible comrades of the regional party committee, people's government and CPPCC of the autonomous region Wang Enmao, Gu Jingsheng, Ismail Amat, Tomur Dawamat and Meng Shulin met with the members of the Yunnan provincial delegation for nationality work. When they met, the leading comrades of the regional party committee and the people's government of the autonomous region extended a warm welcome to the comrades from Yunnan for coming to our region to pass on their valuable experience and to exchange experience in nationality work with us.

Comrade Wang Enmao and Comrade Ismail Amat said: Yunnan is situated in the southwestern part of our country while Xinjiang is situated in the northwestern part. Both are situated on the frontline of our border. In addition, both are areas inhabited by minority nationalities. Making the unity of various nationalities a success has extremely important significance on the safeguarding and construction of the border areas.

They said: We should study well Yunnan's experience in nationality work to further strengthen the great unity of the various nationalities. In this way, we can make Xinjiang the great wall of steel to protect our borders.

Comrade Tomur Dawamat said: The CPC is the great liberator of all our nationalities. Had there been no CPC, equality between various nationalities and our happy life would be impossible. He said: The new Central Committee elected at the 12th CPC National Congress is the strong force at the core leading all our nationalities and we can totally trust it. We must closely rally around the Central Committee to contribute our efforts to creating a new situation in the socialist modernization of our region.

(He Wanbao) of the Naxi Nationality, member of the Yunnan provincial delegation for nationality work and deputy director of the Yunnan provincial party committee department of nationality work, and (Dingruobo Hegui), vice secretary of the prefectural party committee of Xishuangbanna Autonomous Prefecture of Yunnan, said: We are happy to see that the nationalities learn from each other and cordially help each other as though they were members of a family. There is an excellent situation of economic stability and prosperity and continual development of production in agriculture, industry and animal husbandry. They said: The principles proposed by the Xinjiang Uygur Autonomous Region regional party committee in the construction of the five good rural areas are correct. Great achievements have been made.

SOCIOLOGICAL, EDUCATION AND CULTURE

SHANDONG UNCOVERS JOB PLACEMENT CORRUPTION

SK111122 Jinan Shandong Provincial Service in Mandarin 2300 GMT 10 Oct 82

[Excerpts] According to our sources, the Jining Prefecture CPC Committee has strictly dealt with the case of Jining County which seriously violated the law by practicing graft and fraud in employing educated youths who settled in the countryside for a long time. The prefectural CPC committee punished (Zhang Caodong), in charge of settling educated youth in the countryside, who took the lead in the violation, by dismissing him from his posts of deputy secretary of the county CPC committee and secretary of the county discipline inspection commission. The prefectural CPC committee also punished (Wang Guiqing) and (He Dongzhu), deputy directors of the county office in charge of settling educated youth in the countryside, who were in charge of the employment and violated the provisions of the policy by arbitrarily changing employment candidates, expanding the employment scale and taking advantage of their position and power to arrange jobs for their relatives, by respectively dismissing them from their posts as county statistics bureau director and county family planning bureau director and by placing them on probation within the party for 2 years. The prefectural CPC committee punished other cadres who committed mistakes in this regard by recording demerits.

In 1980 the county employed 500 educated youth who settled in the countryside a long time ago on two occasions. Of these educated youths, there were 261 persons whose cases were false or not in conformity with the situation, accounting for 52.2 percent of the total employed workers. In recruiting workers, few responsible personnel of the county CPC committee and the county people's government took the lead in running counter to the provisions and signed approval documents or offered secret messages in making job arrangements for false applicants. Under their erroneous influence, 61 cadres at county and commune levels throughout the county placed their children and other relatives in jobs by arbitrarily taking advantage of their position and power and intentionally violating the party's discipline and policy.

To straighten out party work style and enforce party discipline, the Jining Prefecture CPC Committee, in addition to strictly dealing with the cases of cadres and personnel concerned, also instructed the Jining County CPC Committee to earnestly examine its mistakes, to draw lessons from the cases and to conduct

self-criticism before the people across the county. The employment of all persons falsely employed and educated youths employed through exceptions of the provisions should be ended completely, and these persons should be forced to return to the countryside.

As for these cases, the provincial CPC committee has issued a circular, urging the party committees at all levels across the province to strictly deal with cases of party cadres who indulge in malpractices by violating the law and taking advantage of their position and power for private purpose and to resolutely block the occurrence of graft and fraud.

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SOCIOLOGICAL, EDUCATION AND CULTURE

'SICHUAN RIBAO' ON STRUGGLE AGAINST CORRUPTION

HK261546 Chengdu SICHUAN RIBAO in Chinese 11 Oct 82 p 3

[Article reprinted, with some additions, from XUEXI magazine, by An Faxiao [1344 3127 1321]: "Heighten Consciousness in the Struggle Against Corruption"]

[Text] The struggle against serious crimes in the economic sphere is developing in-depth throughout the province. According to the information provided by the masses and through thorough investigations, some cases, such as corruption, bribery, smuggling, trafficking, speculation, deception, and stealing many possessions belonging to the state and collectives, have been exposed and verified, and illicit money and booty have been forfeited or recovered. All the cases have been dealt with according to party discipline and the state laws and initial achievements have been made. This is gratifying to the people and affords general satisfaction. The struggle is the important expression of class struggle in economic sphere under the new historical conditions as well as a serious struggle between corruption and anti-corruption. As far as party construction is concerned, this struggle is one of the effective measures to rectify the party and party style. Just as Comrade Hu Yaobang pointed out in his report to the 12th CPC Congress: "The whole party must enhance its understanding of this struggle, take a firm stand in it and unswervingly carry it through to the end. This will be an important guarantee for our adherence to the socialist road." Since the 3d Plenary Session of the 11th CPC Central Committee, the CPC Central Committee has attached great importance to strengthening party spirit, setting party discipline straight and correcting party style, and has earnestly instructed the whole party to carry forward the party's fine tradition, observe the rules in party life, guard against the corruption of capitalist ideology and has rectified unhealthy style. The vast majority of party members and cadres have brought their actions into line with the rules of party life, become honest in performing their official duties, observed discipline and laws, worked hard and made contributions to the construction for the four modernizations. However, we must clearly see to it that there are indeed some cadres and party members who, due to their failure to resist the corruption of capitalist ideology, have departed from the stand of a communist party member and became the captives of the bourgeoisie. Some of them, obsessed with the desire for gain and the lust for money, have directly engaged in criminal activities; some of them, taking advantage of their power, have covered up, supported and instigated criminal elements; some of them, worshiping and having blind faith in foreign things as well as pursuing the bourgeoisie lifestyle, have lost their national and

personal character, degenerated and have become corrupt. A common characteristic of all the cases already exposed is that a handful of people in the state organs and enterprises collaborated with the illegal elements in society and jointly committed crimes. Party members and cadres are involved in almost all important cases and some of them are even leading cadres. They were not conquered by the enemies with guns in the previous war years or overwhelmed by the despotic power of Lin Biao and the "gang of four," but have now become the guilty persons condemned by people. Zhao Guilian, former deputy secretary as well as deputy director, of the CPC committee, of the foreign trade office of the Chongqin Municipal Government, is a cadre who has been a party member for more than 40 years. Wang Gaixiang, former deputy director of the import and export office of the provincial light industry bureau, is also a party member cadre who has been part of the revolution for more than 30 years. Cheng Zhanbiao, who once worked in our province for quite a long time and was later transferred to Yunnan and finally degenerated, is a cadre with 50 years in the party. They have all been arrested according to law and their deeds disclosed to the public on paper. The grim realities have shown that the decadent capitalist ideology is impairing the body of our party, corrupting the ranks of cadres and endangering our revolutionary cause. If we fail to carry out the struggle against corruption and clean up the filth within the party and among the cadres, and continuously let all decadent things develop and expand, our party organizations and cadre ranks will be corrupted, and all the achievements which the vast number of party members, cadres and the broad masses have made in the construction of the four modernizations through their hard work will be endangered. Only by resolutely exposing and hitting hard at those serious criminal elements within the party and among the cadres and cleaning up all the filth is it possible to make the party's body more healthy, the cadre ranks more pure and the leading force and fighting strength of the party organizations more powerful. The practice of the struggle has proved that the struggle launched by the central authorities is very opportune and necessary. There are, of course, only a handful of criminal elements within the party and among the cadres who must be dealt with and more important task in front of us is to guide the vast number of party members and cadres to draw lessons and experiences through the struggle and strengthen their immunity capability, thus heightening their consciousness to the struggle against corruption.

In order to heighten consciousness in the struggle against corruption, we must, first of all, have a clear understanding of the corruption by capitalist ideology in the new situation. The CPC Central Committee has adopted a policy of opening up to foreign countries and enlivening the domestic economy to meet the requirements of the construction of the four modernizations. Practice has shown that this policy is absolutely correct. Remarkable achievements have already been made in economic returns. Just as the party's Central Committee pointed out: "In the course of implementing this policy, some unsteady elements will inevitably degenerate and a handful of illegal elements will certainly seize the opportunity to sabotage the socialist economy." While enlivening the domestic economy, some with the ideology of the exploiting class will take advantage of it and seize the opportunity to make a fortune through exploitation. As a result of opening up to foreign countries and frequent international exchanges, external capitalist ideology and a decadent lifestyle will infiltrate into all areas of our life

through various channels. Some external capitalist forces, bent on taking advantage of our policy of opening up to foreign countries, have tried by every conceivable means to corrupt us with money, material benefit and decadent ideology. There are indeed some unsteady elements in our ranks who, in the face of the capitalist "vanity fair," a decadent world actually, have completely relieved themselves of the proletarian ideology, been hit by sugar-coated bullets, degenerated themselves and taken the road of committing crimes. Harsh facts have taught us that capitalists are after all capitalists. It is not at all strange that some external forces attempt to influence us by decadent capitalist ideology. The crux of the problem is that we must maintain a firm proletarian stand, be sober-minded, guard against the corruption of the capitalist ideology from time to time and heighten our consciousness in the struggle against corruption.

The party's historical experience has also taught us that while dealing with capitalists, we must uphold the proletarian stand, maintain the party's communist purity and prevent corruption by capitalist ideology. When we were about to seize state power, Comrade Mao Zedong issued a timely warning to the whole party to guard against the attacks of the sugar-coated bullets launched by the capitalists. The movements against "three evils" and "five evils" in the early years after the founding of the PRC repulsed the attack launched by the capitalists and saved a number of cadres. Now we have entered into a new historical era. As a result of implementing the policy of enlivening the domestic economy, particularly that of opening up to foreign countries and the world, we will unavoidably deal with capitalists. Although things have changed objectively, our proletarian stand and criterion of communist morality must remain unchanged forever. Comrade Hu Yaobang explicitly pointed out in his report to the 12th CPC Congress: "In the new period of the development of our socialist cause, we must attend, both in ideology and in action, to two aspects. On the one hand, we must persist in the policy of opening to the outside as well as in our policies for enlivening the economy domestically and, on the other hand, we must resolutely strike at the grave criminal activities in the economic, political and cultural spheres that endanger socialism. It would be wrong to attend only to the latter aspect and be skeptical of the former, and it would be dangerous to stress the former aspect to the neglect of the latter." We must have a clear understanding of these guiding principles. In the new circumstances, we must continuously carry forward the fine tradition of fighting against corruption and withstand the new tests. On the one hand, we must resolutely carry out the party's present economic policies; on the other hand, we must continue to carry out the struggle against corruption, become sober-minded in the new circumstances and consciously resist the invasion of decadent capitalist ideology.

To heighten the consciousness in the struggle against corruption, we must fully understand that class struggle will exist in a certain scope for a long time in the socialist period and the struggle against criminal activities in the economic sphere and the corruption of capitalist ideology will be a protracted one. In China, after the completion of the socialist transformation in the private ownership of the means of production, the vast majority of the exploiting class

elements have been transformed into laborers who earn their own living, and the exploiting class, as a class, has already been eliminated. However, class struggle still exists, and in particular, the ideological influence of the exploiting class will exist for a long time. Just as Lenin said: "When the old society is dying, its corpse will not be kept in a coffin and buried. On the contrary, it will become rotten and poison us." Some comrades fail to see or recognize the class struggle in reality and become apathetic and ignorant of various serious criminal activities and the corruption of the capitalist ideology. This is extremely dangerous. "The resolution on certain historical questions since the founding of the PRC" clearly points out: "Due to domestic factors and international influence, class struggle will continue to exist within a certain scope for quite a long time and may become very acute in certain circumstances. It is necessary to oppose both the viewpoint of expanding the class struggle and the viewpoint that class struggle is dying out." The present struggle against criminal activities in the economic sphere and the corruption of capitalist ideology is a prominent expression of the class struggle under new historical conditions. If one thinks that the class struggle has died out, one will lose vigilance against the influence and corruption of the capitalist ideology and give up the struggle. Therefore, we must see that the class struggle will exist within a certain scope for a long time and that the struggle against corruption will be a protracted one. Only then can we maintain a high revolutionary vigilance all the time and effectively carry out the struggle.

To heighten the consciousness in the struggle against corruption, the basic problem is that we must arm ourselves with Marxism-Leninism-Mao Zedong Thought, acquire a communist world outlook, strengthen our abilities to discern and resist decadent capitalist ideology and the bourgeoisie lifestyle and toughen party spirit both theoretically and practically. All cadres must firmly establish the idea of serving the people wholeheartedly and adhere to the socialist road. They should never exploit others, put in their pockets the properties of the state and the people, corrupt and accept bribes, obtain illicit money and seek personal gain by taking advantage of their power and work. This is the basic principle and knowledge for serving the people as well as a simple truth all cadres must know. Cadres who have misbehaved in this aspect should not be sheltered with such excuses as "enlivening the economy and increasing the income of the collectives," "having a poor understanding of policies," "lacking experiences" and "merits surpassing faults." Every communist party member must perform his solemn pledge when joining the party, always remember the party's fundamental objective of serving the people wholeheartedly and fight all his life for communism. All communist party members must always remember that they are the fighters of the proletarian vanguard and make a clear break with bourgeoisie ideology and other nonproletarian ideologies. They must maintain noble communist integrity and the purity of a communist party member both ideologically and politically. They must act in accordance with the ancient sayings such as "neither riches nor honors can corrupt him," "come out of the mud unsoiled," and "officials must have clean hands," and become models in performing their official duties honestly, seeking no personal interest, resisting corruption and being uncorruptable. If a communist party member fails to do this, it means he has not yet joined the party ideologically

and has betrayed the pledge he made when joining the party. If we are unsteady in our fundamental stand and revolutionary belief, we will become simple-minded, drifting and mercenary mediocrities and lose our abilities to resist the corruption of capitalist ideology, exposing our weak side to the microbe of the bourgeoisie. "Insects come from rotten meat and worms from putrid fish." "Staleness precedes the appearance of insects." There are inevitable internal reasons why some party members are hit by the bourgeois sugar-coated bullets and have degenerated, because we have some weak spots, of which others take advantage to launch an attack. Therefore, we must strengthen the study of Marxism-Leninism-Mao Zedong Thought, seriously transform our world outlook, firmly establish the belief to fight all our lives for communism and build up a great wall to ideologically resist corruption, thus taking a firm proletarian stand and maintaining the political and ideological purity of a communist party member.

The central authorities point out that this struggle concerns the life and death of the construction of the four modernizations as well as the future and destiny of the party and the state. It is closely linked with all party members and cadres. Communist party members, the party's cadres in particular, must stand in the forefront of the struggle against corruption, withstand repeated tests in the practice of the struggle and toughen party spirit. Party organizations at all levels must, through the struggle, examine and understand cadres, find out and vigorously recommend those excellent party members and cadres who honestly perform their official duties, observe discipline and laws, uphold the principle of party spirit and wholeheartedly serve the people. It is necessary to promote to leading posts those excellent cadres who have withstood vigorous tests. As for those criminal elements and cadres who have made serious mistakes, they must be seriously dealt with according to laws of the state, the party's discipline and the administrative discipline. Lessons should be drawn from the corruption of cadres so as to find out loopholes and problems in using, examining and managing cadres and take preventive measures in the system. It is anticipated that through the struggle, criminal and degenerate elements within the party and among the cadres will be eradicated, comrades who have made mistakes will be saved and vast numbers of party members and cadres will be vigorously educated. Thus the party organizations will become more powerful, cadre ranks will become stronger and the construction of modernization will develop more rapidly.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

CADRES DISCIPLINED FOR HOUSING MISALLOCATIONS

OW121149 Beijing XINHUA Domestic Service in Chinese 1442 GMT 11 Oct 82

[Excerpts] Beijing, 11 Oct (XINHUA)--The Beijing Municipal CPC Committee recently handled strictly five cases of discipline violations in house distribution and construction. Disciplinary actions were taken against the principal offenders.

Between August 1978 and May 1979, the Beijing power capacitor factory dispatched more than 100 workers and staff members to take part in the construction work of dormitories under a unified municipal plan. In April 1980, the factory, according to agreement, was allocated 25 dormitory units as compensation for the labor provided. Cadres of higher organizations and leading cadres of the factory, using their position and power for personal gain, took possession of 12 units, and another 12 units were given to or exchanged with "related households" [guan xi hu 7070 4762 2073] by the factory leadership in return for a quick solution of problems concerning the supply of necessary construction materials for plant buildings and dormitories through back doors and special connections. The practice seriously hurt the interests of the masses and created a very bad impression.

The municipal party committee endorsed the recommendations of the leading party group of the municipal machine-building bureau to deal strictly with the personnel involved: the former general party branch secretary and director of the factory, who bore the major responsibility for the distribution of the above-mentioned houses by acting arbitrarily and on his own, without discussions by the general party branch and the factory administrative meeting, was given a serious warning within the party, and administratively it was recommended that he be removed from his current post as director of a switch factory. A deputy director of the factory, who participated in the decision and implementation of the housing distribution, was given a warning within the party, and administratively it was recommended that he be removed from his post as deputy director of the factory. A deputy director of the capital construction department of the municipal machine-building bureau, who abused his position and power not only by taking part in the factory's housing distribution but by exchanging a bad unit for a good one for his relatives, was given a warning within the party, and administratively it

was recommended that he be removed from his post as deputy director of the capital construction department of the municipal machine-building bureau. The exchanged dormitory unit should be returned to the factory. Others who took the opportunity to exchange or loan houses for themselves or relatives were all instructed to make a deep self-criticism and return the houses in question.

A painter of the Central Institute of Fine Arts owned a 19-room private home which was seized during the "Cultural Revolution," and his family of eight were forced to move into two rooms owned privately by someone else. In the course of solving the painter's housing problem in June 1980 and again in June 1981, at a hint by someone, the painter drew some paintings and gave them as gifts to the personnel concerned. Investigation has established: a former responsible person of the municipal office for the implementation of housing policies accepted a painting and 42.7 yuan worth of foreign cigarettes and liquors from the painter; two working personnel formerly on loan to the municipal office for the implementation of housing policies each accepted two paintings from the painter; and a cadre of the municipal real estate administration accepted a painting from the painter.

The municipal party committee endorsed the recommendations of the leading party group of the municipal real estate administration that the above-mentioned four comrades be instructed to make a deep self-criticism and return the gifts they accepted (all are returned now), and that the former responsible person of the municipal office for the implementation of housing policies be disciplined as appropriate by the party organization of his present units.

In July 1980, the municipal capital construction commission, with the approval of the municipal government, set aside two buildings consisting of 161 units with 336 rooms altogether, from the houses built under a unified plan at the Tuanjie Lake residential area, for sale to private buyers as an experiment. It was clearly stipulated that the units were to be sold only to private persons and not to organizations. However, 43 units and 90 rooms were bought with public funds by six organizations under the municipal economic commission and two organizations under the state.

The leaders of these organizations openly violated rules and practiced fraud; their mistakes are serious. The municipal party committee endorsed the recommendations of the leading party group of the municipal economic commission on handling the case: the various organizations involved are responsible for the evacuation by groups of all the houses illegally bought with public funds and the return of these houses to the municipal real estate administration, and the municipal real estate administration will return the public funds it received in the illegal purchase of the houses to the organizations concerned. The municipal instruments and meters bureau purchased the most housing units illegally and used large sums of public funds for the purpose. The bureau's leading party group should bear some responsibility, particularly the secretary and a deputy secretary of the leading party group, who gave approval for the secretary of the party committee of an instrument machine tools plant to use public funds to repay his personal debt for buying a housing unit; they should

be held responsible as leaders. Because they had already made self-criticisms, no disciplinary actions were taken against them. The manager of the Beijing Radio Instruments Industry Corporation committed serious mistakes in using public funds to buy houses and was given a warning within the party.

In 1980, a deputy secretary of the party committee of the Jiangtai Commune and chairman of the administrative committee of the commune, in Chaoyang District, ordered the commune's hydroelectric power station to build two rooms for him. In March 1981, he again ordered the hydroelectric power station to build four rooms for his private use (including one room for his brother), with a floor space of 60 square meters. In addition, he also committed the mistakes of appropriating collective labor and materials to make furniture, making duplicate and false claims for allowances on business trips, sharing lumber without authorization, demanding houses from units that occupied the commune's land, and so forth. After studying the case and with the approval of the municipal party committee, the Chaoyang District Party Committee decided to remove him from his post in the party, and administratively recommended that he be removed from his post as chairman of the commune. He was ordered to return all the public funds and property he had appropriated (all are returned).

The former secretary of the party branch of the Denggezhuang Production Brigade, Xizhuang Commune, Huairou County, originally had a house of five rooms on 0.5 mu of land for his family of six. In 1980, when his eldest son got married, he built five more rooms with the approval of the commune. In the spring of 1981, taking advantage of his position and power, he built five more rooms without approval. In the spring of 1982, he occupied land for building a five-room house for his daughter. A total of 2,229 mu of land was occupied for the above. Encouraged by his illegal occupation of land, six other commune-member households also occupied 3.8 mu of land to build houses without approval. With the approval of the municipal party committee, the Huairou County Party Committee decided to place him on probation within the party for 1 year, had the land he illegally occupied in 1982 returned and ordered him to pay for the economic loss on the land he had occupied for a year.

Recently, the preparatory group for the discipline inspection commission of the Beijing Municipal CPC Committee issued a circular to party organizations at various levels in the entire municipality on these five cases of violations of discipline.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

SHAANXI RELEASES POPULATION STATISTICS

HK310546 Xian Shaanxi Provincial Service in Mandarin 1130 GMT 30 Oct 82

[Text] The Shaanxi Provincial Statistics Bureau issued a communique today giving the main figures of the province's 1982 population census. These are as follows:

1. At midnight on 1 July, the province's population was 28,904,423, representing 2.8 percent of the national total. Compared with the previous population census taken at midnight on 1 July 1964, which gave a figure of 20,766,915, there has been an increase of 8,137,508, which is a rise of 39.2 percent. The average annual growth during the past 18 years has been 452,084, an annual growth rate of 1.9 percent.
2. Males account for 14,968,678--51.8 percent--of the population and females 13,935,745, which is 48.2 percent.
3. The Han population of the province is 28,771,418, representing 99.54 percent of the total. The total minority-nationality population is 133,005, representing 0.46 percent. Compared with the 1964 census figures, the Han population has grown by 8,098,580, a rise of 39.2 percent, and the minority-nationality population by 38,928, a rise of 41.4 percent.
4. Of the total population of the provinces, 180,023 have the cultural level of university graduates, and 69,500 have the level of university students, including students now at college; 2,269,669 have senior secondary school cultural level, 5,599,602 have the level of junior middle school, and 9,440,101 have the level of primary school. Compared with the 1964 census, there have been the following changes in cultural levels per 10,000 of the population: those with university cultural levels have risen from 52.6 to 86.3; those with senior secondary school level have increased from 161.8 to 785.2; those with junior secondary level have increased from 515.2 to 1,937.3; and those with primary school level have increased from 2,546.2 to 3,266. The number of illiterates and semi-illiterates above the age of 12 is 7,144,388. Compared with the 1964 census, the number of illiterates and semi-illiterates has declined from 39.79 percent to 24.72 percent of the population.

5. Last year 579,488 babies were born, a birth rate of 20.35 per 1,000, and 202,319 people died, a death rate of 7.1 per 1,000. The natural population growth was 377,169, a rate of 13.24 per 1,000. Of the babies born during the year, 302,448 were male and 277,040 female.

6. Of the total population of the province, the number living in municipalities and townships, not including counties and townships subordinate to municipalities, was 5,490,608. The total population of the six municipalities was 4,058,102. The total population of the 81 townships was 1,432,506. The urban population grew by 2,298,459 compared with the 1964 census figure, a rise of 72 percent. The percentage of urban population in the total population rose from 15.37 in the 1964 census to 19.

7. The following are the population figures for the province's 10 prefectures and municipalities: Xian Municipality, 2,943,468, including 746,904 in Changan County; Tongchuan Municipality, 627,171, including 249,461 in Yao County; Baoji Municipality, 3,358,411, including 3,019,657 in the 11 counties subordinate to the municipality; Weinan Prefecture, 5,399,063; Xianyang Prefecture, 4,466,096; Hanzhong Prefecture, 3,288,495; Ankang Prefecture, 2,630,835; Shangluo Prefecture, 2,070,866; Yanan Prefecture, 1,616,781; Yulin Prefecture, 2,403,237.

8. Sample checks on the quality of the census show all errors were below the standard laid down by the State Council's census leadership group.

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SOCIOLOGICAL, EDUCATION AND CULTURE

XIZANG RADIO DISCUSSES DUTY OF PARTY MEMBERS

HK020923 Lhasa Xizang Regional Service in Mandarin 1130 GMT 1 Nov 82

[Station commentary: "Party Members Must Regard Studying, Publicizing and Implementing the Spirit of 12th Party Congress as Their Glorious Duty"]

[Excerpts] In order to study, publicize and implement the spirit of the 12th party congress, party members must maintain unanimity with the CPC Central Committee politically and ideologically. The new party constitution approved at the 12th party congress pointed out in the general program: within the party, democracy is given full play, a high degree of centralism is practiced on the basis of democracy and a sense of organization and discipline is strengthened, so as to ensure unity of action throughout its ranks and the prompt and effective implementation of its decisions. This is a basic requirement every party member must meet.

In the new historical period, we are bound to meet with many new problems in our socialist undertakings. The principles and policies laid down by the 12th party congress and its analysis of the many theoretical problems are correct. However, even if some people inside and outside the party fail to understand them for a time or hold various different views, this is not at all surprising nor is it easy to avoid. The problem is that we should have a unified ideological understanding within the party. All party members must have firm faith in the correctness of the leadership of the CPC Central Committee and the sure victory of the socialist cause under the leadership of the party. If a party member fails for a time to understand a certain decision of the party, it is permissible, in the internal political life of the party, to conduct criticism and self-criticism, waging ideological struggles over matters of principle, upholding truth and rectifying mistakes. However, it is entirely forbidden for a party member to act in violation of the party's decisions. In the magnificent cause of building socialism, if a party member fails to maintain unanimity with the CPC Central Committee politically and ideologically and fails to actively study, publicize and implement the spirit of the 12th party congress by behaving as if he were an ordinary noncommunist and acting as an appendage of some masses, he is not worthy of being a qualified party member because he does not carry out his bounden duty as a party member.

Party consolidation is aimed at solving the problem of qualified and disqualified party members. From now on, every party member must judge himself according to the new party constitution approved at the 12th party congress. When judging himself, a party member should first examine whether he has played an exemplary vanguard role in studying, publicizing and implementing the spirit of the 12th party congress or whether he has just kept up appearances by taking a sometimes active and sometimes inactive attitude. If he has not done well enough, he must exert itself.

In order to do a good job of studying, publicizing and implementing the spirit of the 12th party congress, all party members must study well the documents of the 12th party congress. Being educators, they themselves must first be educated. All party members must set strict demands on themselves, study hard and penetratingly grasp the spirit of the documents. Only by studying well will it be possible for them to carry out the task of publicizing and explaining the spirit of the 12th party congress.

In order to study, publicize and implement the spirit of the 12th party congress, party members should also bring into play their exemplary vanguard role in their work. If you want the masses to do something, you must first be able to do it yourself. If you want to dissuade the masses from doing something, you must first refrain from doing it. The purpose of studying and publicizing the spirit of the 12th party congress is to implement the spirit of the 12th party congress and to carry out the various tasks well according to the requirements of the 12th party congress. If a party member does not match his words with his deeds or if he talks much but practices very little, the masses will not believe him. The masses constantly look at the actual deeds of party members. If a party member plays an exemplary vanguard role, he will be able to rally the broad masses around the party and strive to open up a new situation in socialist modernization.

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SOCIOLOGICAL, EDUCATION AND CULTURE

'RENMIN RIBAO' REPORTS FORUM ON ROLE OF THEATER

HK051240 Beijing RENMIN RIBAO in Chinese 3 Nov 82 p 5

[Feature article by RENMIN XIJU reporter, JUBEN reporter and RENMIN RIBAO reporter: "Theater Must Educate the People With Communist Ideology--Minutes of a Forum Attended by People of Theatrical Circles in Beijing on Creating a New Situation in Play Writing"]

[Text] In the past half year or so, there have appeared on stage in the capital some good or comparatively good plays. The situation is gratifying and inspiring. The China Dramatists Association and the cultural and art section of RENMIN RIBAO jointly invited more than 20 theatrical personnel to attend a forum to discuss the implementation of the 12th CPC Congress spirit and the creation of a new situation in playwriting in order to meet the requirements of building the socialist spiritual civilization. Those attending the forum and delivering speeches were Zhao Xun, Liu Housheng, Hu Ke, Shu Qiang, Xia Chun, Wei Min, Li Hua, Mo Yan, Ding Yisan, Chen Yong, Lin Yuxuen, Wang Zhen, Gu Xiang, Liang Bingkun, Wang Jingyu, Tian Fen, Zhong Yibing and Cheng Zhiwei. All the participating comrades exchanged their ideas, centering on how to educate people with communist ideology in the theater. Following are the minutes of the discussion:

Fully Display the New Historical Era

We have already entered a new historical period. Under the leadership of the party, the Chinese people, with a new gesture, are carrying out the revolutionary practice, with communism as its fighting goal. It is a demand raised by the era and the people on literary and art personnel, including theatrical personnel, and it is the sacred duty of literary and art personnel to reflect this great practice of the Chinese people. All the participating comrades held that in the new historical transition period, we theatrical personnel must shift our attention and focus to the reflection of life in the new era, the exposition of new contradictions and the depiction of new figures. Many new people with communist ideology and style have emerged in the real life of the country; we theatrical personnel must warmly depict and extol them.

At the 12th CPC Congress, Comrade Hu Yaobang pointed out: "We cannot, of course, expect every member of our society to be a communist, but we must demand that the party members, the CYL members and all other advanced elements acquire communist ideology, and we must, through their instrumentality, educate and influence the broad masses." "All party members and other advanced persons in our society must continuously propagate advanced ideas and set an example by their own deeds so as to inspire more and more members of our society to become working people with lofty ideals, moral integrity, education and a sense of discipline." All the participating comrades held that these words are of guiding significance to theatrical personnel. They pointed out that theatrical personnel must do their utmost to reflect our era, use communist ideology to educate people and continuously propagate advanced ideas to the masses. Some people look at our era with a critical eye, declaring that "they disdain to depict the merits and splendid achievements beyond the world of self-feeling" and avoiding the depiction of the new people's "brave struggle and selfless labor" as well as the extolling the new life. Such ideas and feelings are incorrect.

Comrades Zhao Xun, Liu Housheng and Hu Ke pointed out: In our real life, there are many new people who adhere to the communist banner, adhere to the socialist road, dare to struggle against deeds harmful to the interests of the party and the people and dare to lead the people to create a new situation in construction for the four modernizations. They have displayed the spirit of our era and are our pride. Why should we not extol them? They have made splendid achievements and signal contributions with their brave struggle and selfless labor. Why should we not extol and praise them?

Comrade Mo Yan, one of the authors of the play "Diary of Instructor Song," said: The instructor in the play comes from life. In real life, there are many instructors like Song Chunyang. I myself have interviewed three instructors having noble integrity. Many of their deeds deserve our praise and extolment. In the army, many grassroot cadres dare to resist various unhealthy trends and do not hesitate to sacrifice their lives, thus setting examples. Deeply moved by their deeds, I really admire them. That is why I depict them and extol them. They are unknown heroes of the army.

Comrade Tian Fen, author of the play "A Gold Key," said: In real life, there are many people with new ideology and new style whom we may encounter when we go deep into life. I myself have met with many of these new people. For example, there is a peasant who established a "rabbit hospital" with his own money to cure the sickness of the rabbits of all villagers. Another example is a "tremella expert" who cultured fungus himself and presented it to others regardless of reducing his own income. These people have noble integrity and the spirit to serve others. While going deep into life, it was these new people who moved me most deeply. We must do our utmost to depict them well.

All the comrades held that theatrical personnel must keep abreast of the era and do our best to reflect the era so as to make theater keep pace with the era. We must reflect in our plays those people and deeds with communist ideology and style which have continuously emerged in the new era. We theatrical personnel

must take up important tasks in the struggle of building socialist spiritual civilization with communist ideology as its core. We must use our creations to propagate communist ideology to the people through artistic images.

Vigorously Portray New People With Socialist Ideology

Socialist plays propagate communist ideology through vivid artistic images, not by using empty political phraseology. The advocacy of using communist ideology in plays to educate people is not the repetition of the simple practice of the past of "depicting the center, playing the central role, singing the center and drawing the center," but the portrayal of the images with communist ideology and moral integrity in accordance with the characteristics of the theatrical art. All the participating comrades pointed out that we must prevent the tendency of simplification, avoid formulism, generalities and rough and slipshod creations, and attach great importance to portraying socialist new people with vivid and conspicuous character.

Comrade Hu Ke said: The 12th CPC Congress laid stress on educating the people with communist ideology. This is of far-reaching significance. Only by depicting people and portraying the images of socialist new people can a play attain the goal of educating people with communist ideology. As a result of laying stress on depicting socialist people in recent years, gratifying achievements have been made in theatrical creations in the army and some comparatively successful plays have appeared, such as "Great General Peng," "Chen Yi Goes Out of the Mountain," "Deep in the Tiansan Mountain" and "The Diary of Instructor Song." The success of the plays lies in their depiction of the noble spirit of the veteran proletarian revolutionaries and the portrayal of the moving images of socialist new people. From these plays, the audiences have seen the ideological integrity of communist fighters and have been educated by communist images.

Comrade Wei Min said: A fine example has boundless power. We must set examples for the people to follow by portraying images of socialist new people. During the period of the self-defensive war against the Vietnamese aggressors, many soldiers, after seeing the film "Dong Cunrui," strengthened their courage and dauntless spirit and rendered meritorious service. Therefore, it is our unshirkable duty to guide our creation with communist ideology and depict images of socialist new people.

Comrade Liu Housheng said: Since the 3d Plenary Session of the 11th CPC Central Committee, there have appeared on Beijing's stages a number of good plays, some of which have broken through previous levels. Much experience can be derived from them. As our plays perform the role of educating people with communist ideology and serving people and socialism, they should be raised to a higher plane, rendering better service. Previously, some of our plays, in close association with the revolutionary situation at the time, played positive roles. In the anti-Japanese war, the liberation war, the land reform and the war to resist U.S. aggression and aid Korea, there were such plays, which we cannot sweepingly negate. However, the situation is quite different today; so are the conditions. The previous level is not up to expectations and old practices will not work. Our plays need to be upgraded overall, both ideologically and artistically. We are, therefore, required to be bold to depict contradictions and portray images of socialist new people in exposing contradictions.

Comrade Hu Ke also pointed out: In the past, some plays depicted heroes by using the method of loading them with good deeds. This method will not suffice at present. It is truthful and moving new images which must be portrayed to cater to the needs of the people.

Some comrades held: The practice of not stressing the portrayal of images of characters deserves attention. Such a practice is harmful to the upgrading of the quality of theatrical creations. Comrade Lin Yuxuen and others pointed out: At present, some playwrights only pay attention to the story but neglect the characters or depict some figures without character. Therefore, it is only naturally that many audiences are not satisfied with such plays. In order to impress audiences and educate them with communist ideology, it is all the more necessary for our plays to closely integrate ideology with artistry and vigorously portray socialist new people with vivid and conspicuous character.

Be Bold and Skillfully Expose the Contradictions in Our Real Life

If we want to display our era and portray the images of socialist new people, we will inevitably meet with the problem of how to reflect social contradictions. Socialist new people have emerged in real life and grown up in the struggle against various old and backward things. Heroic models and advanced fighters with communist ideology have toughened themselves in the struggle against various erroneous ideas. Therefore, plays must boldly and skillfully expose various contradictions in real life and portray new images in the exposure. Only such characters are vivid, fresh and truthful. It is necessary to continuously oppose the theory of "no conflict" in playwriting. Many participating comrades held: In the wake of the appearance of the play "Who Is More Powerful?" last year, there have successively appeared some good plays, such as "Spare Auspiciousness," "The Accused," "The Golden Key," "Funny and Ridiculous Behavior," "Trouble Arises Within the Family" and "The Diary of Instructor Song." A conspicuous feature of these plays is that the authors dare to expose social contradictions, even sharper contradictions, and do their utmost to portray images of socialist new people in the exposure of contradictions.

Comrade Gu Xiang and Liang Bingkun recalled: Last year, at a time when some literary and art personnel was avoiding the depiction of contradictions in real life, advocating deviation from living contradictions in playwriting and vying with each other in writing on popular subjects such as love stories, historical events and relations between China and foreign countries, the editorial department of WENYI BAO and the literary and art section of RENMIN RIBAO jointly held a forum on the discussion of the play "Who Is More Powerful?" positively recommending this play and the idea of boldly reflecting contradictions in real life and significantly raising opposition to the "theory of no conflict" in creation. The recent good trend in playwriting is closely connected with the forum.

Comrades held: Today, we must continue to uphold this principle when we are to create a new situation in producing plays. We should dare to extol as well as expose--to extol our new era, our party and the new type of people in our times and to expose all sorts of contradictions in life and the unhealthy trends and tendencies. As for how to expose contradictions existing in life, there exists

a problem concerning propriety. Chen Yun, Cheng Zhiwei and other comrades spoke of correctly handling the relationship between extolment and exposure by upholding the materialist dialectics. Comrade Chen Yun said: previously, we used to go from one extreme to another for lack of a dialectical outlook. Once we were told to be bold in exposing shortcomings and the dark side of things, we would lose enthusiasm for portraying what is good and beautiful; while once we were told not to exclusively depict shortcomings and the dark side, some of us would go to the extreme of failing to look reality in the face. In reality, good and beautiful things always coexist with evil and ugly things. People always welcome the castigation of evil and ugly things by our writers. This is also approved by our party. The problem is that we must take the stand of the party and the people when we castigate the evils. Comrade Cheng Zhiwei said: In the course of creating plays, there are several relationships that need to be properly handled. The first is exposure and "exhibition." These are absolutely different attitudes. In some works, evil things are portrayed just as an exhibition. What we need is to criticize these evils with indignation. An indifferent attitude is not suitable. The second is the relationship between the sense of reality and the sense of propriety. The sense of reality provides vitality for an art, but being true does not mean being successful. The third is between ideals and reality. Ideals should be presented in actual contradictions. If ideals are presented in a hollow way, the audience will not feel interested. The fourth is between generality and specificity. Successful works always successfully portray specific characters of persons. The reason why "Great General Peng" is successful is that the hero in this play has a distinct individuality.

Comrade Zhao Xun made a comparison between "The Diary of Instructor Song" and "The Story of Buddies." He said: Both plays incisively expose contradictions in present real life. That is their common good point. But there is also a difference between these two plays. As the writer of "The Story of Buddies" said in an article, he had once lived with these "buddies" for a long time and he could not do a disservice to them and behave ungratefully. Obviously, the writer cherished a sympathetic attitude toward his buddies when he got down to depicting them or criticizing their shortcomings. As a result, his exposure of contradictions is incisive but his solutions of contradictions are powerless. On the other hand, the writer of "The Diary of Instructor Song" was indignant at the unhealthy tendency when he got down to exposing it. For this reason, his criticism is rather accurate and his attitude is clear-cut. Therefore, the problem is not whether we should expose contradictions in life or not; rather, what is involved is that writers should take a correct view of the contradictions and treat them in a proper way.

Comrade Zhong Yibing said: To successfully portray characters in plays, the key lies in presenting their communist ideals through the exposure of actual contradictions. "The Accused," "Trouble Arises Within the Family," and "Funny and Ridiculous Behavior" are all plays describing actual contradictions, and the mainstream of these plays is good. Some of these works may have this or that problem. The main problem is that these works do not yet profoundly

present the progressive ideals, faith and moral standards of the characters in the plays through the exposure of contradictions and thus they cannot yet deeply move the audience. Hugo once said: "There are two methods for arousing the enthusiasm of the masses in the stage, that is, by means of magnificence and truthfulness. Magnificence can grip the attention of the masses and truthfulness can grip that of the individuals." "The malady affecting truthfulness is prosaism and that affecting magnificence is dishonesty." I think that these words are of significance in our portrayal of characters. In the creation of plays over the past 30 years and more, have there been any works describing "magnificence" which are false? Or are there any truthful works which are paltry? I think that both types of works do exist. Without a sense of reality, we can only portray a type of visionary "great heroes" who have reached the peak of perfection. People will just find that these characters are false and hollow. Today, when we lay stress on educating the people in communist ideology, we must prevent ourselves from going back to the old path of making up false great heroes in our plays. In the creation of plays in the last 6 years, the tradition of realism has been restored. Of course, there are also some offshoots. Some people take truthfulness as the sole principle for creation and neglect the necessity of educating the people in communist ideology. They improperly seek truthfulness or higher box office value for their works and fail to invest the characters with lofty ideals. This type of truthfulness is insignificant. To publicize communism does not mean to make dramatic personages shout heaps of communist slogans. Rather, we should express the radiance of communist ideology through the description of the conflict of contradictions. Recently, some plays in Beijing, such as "Golden Key" and "The Story of Buddies," have already given prominence to communist ideology of the characters.

Uphold the Revolutionary Realist Method of Creation

Revolutionary realism is the method of creation we have always advocated and exercised during the past several decades. In our creation of plays, we must uphold and must not abandon this principle and method. Many comrades in the forum held that upholding the principle of revolutionary realism in creation is of positive and immediate significance, particularly at present.

Comrade Gu Xiang said: At present, some people deem that the realist method of creation is already outdated. Some people suggest that plays now are not flourishing and need to be modernized. They even suggest taking the road of the modernist school. The other people think that realism is a product of the era of steam engines and that what we need in an electronic era is the modernist school. Of course, we need to make a serious analysis of the modernist school and should not simply treat it as reactionary. Some techniques of the modernist school do merit our study and assimilation. They can be utilized for our purpose after being transformed. Revolutionary realism does not mean an indiscriminate exclusion of foreign techniques of expression. But we must note that the modernist school of the West is a product of capitalism when it develops to a certain stage. It is based on jumbled philosophies and world outlooks. We should not blindly worship it. It is not correct to take the modernist school as the orientation of our creation of plays and even literary and artistic creation as a whole. Upholding and developing the revolutionary realist method of creation should continue to be our orientation.

Comrade Mo Yan talked about the problem of upholding revolutionary realism in connection with his own work. He said: We literary and art workers of China have opened a road of revolutionary realism. In my opinion, revolutionary realism should be accompanied by revolutionary idealism, revolutionary contents and national forms. He also said: Works describing contradictions among the PLA troops should dare to touch problems concerning the unhealthy tendency; otherwise, they will lose truthfulness. But the description needs a sense of propriety. Our purpose should be to cherish our troops and to let the audience feel that our army is able to resist the unhealthy tendency, thus giving them hope and strength. The first draft of "The Diary of Instructor Song" did not properly handle this problem; everything was described in a mess. Afterward, I collected other people's opinions and revised this draft. So, I feel that meticulous treatment is very important when we are to reflect contradictions in real life in our literary and art works. If we do not pay attention to propriety, we will fail in portraying the characters. This requires us to better utilize the creation method of revolutionary realism.

Comrade Xia Chun said: We should correctly handle the relationship between content and form in our creation of plays. Here exists a problem of what is principal and what is subordinate. We cannot neglect the ideological content of our works.

Only by Plunging Into the Thick of Life Can a New Situation Be Developed in the Field of Creating Plays

Life is the only source of creation. In order to improve the quality of our works and to develop a new situation in the field of creating plays, we must encourage dramatists to go deeply into the thick of life. Many comrades attending the meeting also stressed this point.

Comrade Shu Qiang discussed this question by taking the play "The Story of Buddies" written by Zhong Yingjie as an example. He pointed out: This play is not perfect. It has many shortcomings and even serious mistakes, thus needing to be revised and improved. But we should affirm that this play has a rich flavor of life because the writer of this play is familiar with the life he described. The key to creating good works which can correctly and vividly reflect life is that the writer must plunge into the thick of life so as to familiarize himself with life, acquire a good knowledge of people's hopes and demands and have a good command of the masses' language. Now, some people say that plays are faced with a crisis. This is certainly wrong. In my opinion, if our writers can always go deep into the thick of life and live with the masses so as to understand them and know them well, and then reflect their life in the works, no type of drama will be faced with a crisis; rather, it will always flourish.

Comrade Ding Yisan said: In order to bring about a new and flourishing situation in the field of creating plays, playwrights must go deep into the thick of life in a more extensive way. This has been proved by the plays which have recently come out, such as "Who Is More Powerful?" and "The Diary of Instructor Song." It is not enough if we only go to touch life for a while. We also need to have strong feelings for life and be filled with ardor and sincerity. Only in this way can we write something of strong artistic appeal.

In connection with his works, Comrade Li Hua said: "The Accused" was created after I plunged into the thick of life for a long time. The contradictions depicted in the play are derived from my experiences in life. I did write this with real feeling and sincerity. Because I have the experience of life and know things that I want to depict well, I felt no difficulties when I got down to describing the mentalities, dispositions, characteristics and behaviors of the characters in the play and I did not feel that I was making up a story. He also pointed out: Our nation is going in for an effective reform. Life is boiling and exciting, many new things and contradictions are continuously coming up. So long as we plunge into the thick of the life, we will not be indifferent in such a situation.

Comrade Wang Zheng said: We should have confidence in developing a flourishing situation in the field of creating plays. We should have ambitions and strive to create some good works which can be handed down at least for a few years or even more than a dozen years. In connection with the creation of his play "Funny and Ridiculous Behavior," Comrade Wang Jingyu also stressed that writers should plunge into the thick of life. He considered this as the only way to create works of drama which audiences love to see.

Comrade Liu Housheng said: We must lay stress on going deep into the thick of life and, at the same time, we should have an overall improvement. We should raise our ideological level and improve our ability to use artistic techniques of expression. Without a high ideological level, we cannot properly and correctly understand life. Therefore, it is necessary to strengthen the study of Marxism, Leninism and Mao Zedong Thought and the study of the party's line, principles and policies and, in particular, the documents of the 12th party congress at present. It should be noted that the next 5 to 10 years will be a period of change for plays--the writers will change, so will the audience. We must write good works of both high ideological and artistic quality. Only thus can we satisfy the needs of today's audiences. So long as we all exert ourselves, plays will not meet with crisis; rather, there will be a bright future.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

HUBEI OFFICIAL DISCUSSES STUDY OF CONGRESS DOCUMENTS

HK050408 Wuhan Hubei Provincial Service in Mandarin 1100 GMT 4 Nov 82

[Summary] The 2d study class on the 12th party congress documents for leading cadres at and above bureau-level in the Hubei provincial organs opened at the provincial CPC committee's party school on 4 November. Provincial CPC committee second secretary Han Ningfu made a speech at the opening ceremony, which was presided over by Jiao Dexiu, director of the committee's propaganda department.

Han Ningfu said: It is necessary to have a clearer idea of the aims of studying the 12th congress documents. He said: "Studying the documents of the 12th party congress means grasping their basic spirit and unifying our thinking with it; it means unifying our thinking with the program and the series of principles and policies stipulated by the 12th party congress, and truly solving the problem of maintaining political unity with the Central Committee. For instance, how should we understand the correctness of the party's line, principles and policies since the 3d session of the 11th Central Committee? How should we understand the great historical turning-point since the 3d Plenary Session of the 11th Central Committee? What position does the 12th party congress occupy in our party history? And so on and so forth. Only by unifying our understanding on these major issues can we spontaneously implement the 12th party congress spirit."

Han Ningfu said: "Through studying the 12th party congress documents, the party members, especially the cadres, should enhance understanding of the party's program for endeavor, heighten ideological awareness, and strengthen confidence in our cause. The moment they hear about quadrupling, certain comrades think of the high targets of 1958 and the foreign rash advance of 1978 and are afraid that this will be another rash move. They lack confidence in achieving the target of endeavor. This is a problem we must seriously solve in study. So long as we seriously study, and sum up experiences in connection with the reality of our thinking and work, this problem of confidence will not be hard to solve."

Han Ningfu went on to stress the importance of good study methods. He continued: "There has been a great turn for the better in the party work style since the third plenary session. However, there is now an unhealthy phenomenon, and that is, when talking about party work style, certain comrades have a lot to say about other people and units but little about themselves and their own units. They talk a lot but do not improve things much. They discuss unhealthy tendencies at great length but do not struggle much against them. This phenomenon does not match the 12th party congress spirit, and must be seriously overcome."

Han Ningfu concluded: "It is very necessary that leading cadres at and above bureau-level gather together to study the 12th party congress documents. However, this is only the start of study. On returning to their organs after studying, they must organize the cadres and masses to study, do some investigation and research, sum up experiences and lessons in study, and promote the in-depth study of the documents."

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

NATIONALITIES WITH OVER ONE MILLION POPULATION

OW311325 Beijing XINHUA Domestic Service in Chinese 1225 GMT 28 Oct 82

[Text] Beijing, 28 Oct (XINHUA)--It is learned from the State Statistics Bureau that following are the 15 minority nationalities with population over 1 million according to the third national census:

Zhuang Nationality	(13,378,162)
Hui Nationality	(7,219,352)
Uygur Nationality	(5,957,112)
Yi Nationality	(5,453,448)
Miao Nationality	(5,030,897)
Manchu Nationality	(4,299,159)
Tibetan Nationality	(3,870,068)
Mongolian Nationality	(3,411,657)
Tujia Nationality	(2,832,743)
Bouyei Nationality	(2,120,469)
Korean Nationality	(1,763,870)
Dong Nationality	(1,425,100)
Yao Nationality	(1,402,676)
Bai Nationality	(1,131,124)
Hani Nationality	(1,058,836)

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

HEILONGJIANG ISSUES CENSUS FIGURES

SK050409 Harbin Heilongjiang Provincial Service in Mandarin 1100 GMT 4 Nov 82

[Text] According to our sources, the Heilongjiang Provincial Statistical Bureau issued a communique on the major figures of the third provincial census.

The communique states: The provincial census, with zero hour 1 July 1982 as the starting point, was smoothly completed on 10 September after a comprehensive survey and registration, reexaminations and calculations according to the criterion set forth by the state. The communique reveals the following census results: The population of the whole province totaled 32,665,546. Of the province's population, there are 16,722,562 males and 15,942,984 females. There are 28 aged persons across the province who are over 100 years old. Of them, there are 8 aged males and 20 females. The oldest among them is 115 years.

The provincial census revealed that there are 47 nationalities throughout the province. Of these nationalities, the Han Nationality comprises 31,056,708 people, 95.07 percent of the total population. The other 46 nationalities comprise 1,608,838 people, 4.93 percent of the total population. Those with over 10,000 population include Man, Chaoxian, Hui, Mongol and Daur nationalities. Compared with the 1964 census figures, the population of various nationalities has increased. For example, the Hezhen Nationality scored a 98.7 percent increase over the former figure and a 3.9 percent increase each year, the highest increase of all.

The communique states: The province has 168,838 people who are college graduates; 54,910 people with a college education, including college students; 7,063,459 people with senior middle school educations; 7,247,661 people with junior middle school educations; and 11,607,545 people with elementary school educations. According to the per-10,000-person statistics, there are 69 people with college educations.

The communique also discloses natural changes in the province's population, such as the 1981 birth and death rates. According to the 1982 census statistics, the province has 13,241,697 urban dwellers, who account for 40.5 percent of the total population.

In addition, the communique of the third provincial census' major figures makes public the total population of various prefectures and municipalities across the province.

SOCIOLOGICAL, EDUCATION AND CULTURE

JILIN MAKES PUBLIC POPULATION CENSUS FIGURES

SK060520 Changchun Jilin Provincial Service in Mandarin 2200 GMT 5 Nov 82

[Text] According to JILIN RIBAO, the provincial statistical bureau released the major figures of the third provincial population census.

With zero hour 1 July 1982 as the reference time, the population of the province is 22,560,053. Males number 11,554,694 or 51.2 percent; females, 11,005,359 or 48.8 percent. Compared with the figure of the second census in 1964, the population has increased by 6,891,391 or 44 percent, averaging an annual increase of 382,855 or 2 percent.

There are 38 nationalities in the province. The Han Nationality population is 20,732,394, accounting for 91.9 percent of the total. The population of the minority nationalities is 1,827,659.

People with a primary school education or higher number 15,454,814, accounting for 68.5 percent of the total population. Among them 144,921 or 0.6 percent are college graduates. People who attended college previously but did not finish and those now attending number 52,960 or 0.2 percent. People with a senior middle school education number 2,428,969 or 10.8 percent, and 4,709,218 people or 20.9 percent have a junior middle school education. Some 8,118,746 people or 36 percent, have a primary school education.

Illiterates and semi-illiterates--people of 12 years of age and above who cannot read or can read only a few words--number 3,662,706. Compared with the 1964 census figure, the percentage of illiterates and semi-illiterates in the total population has dropped from 28.7 percent to 16.2 percent.

The province's 1981 birth rate was 17.67 per thousand; the mortality rate, 5.32 per thousand. The natural increase in the population in 1981 was 12.35 per thousand, lower than the national average population increase rate.

The total population in the 9 municipalities and 101 towns of the province is 8,941,108.

The results of the sampling check on the quality of the enumeration work were compared against the enumeration figures of the population census and found that error in overcount and undercount was zero. Error rates in reporting sex and age were 0.12 per thousand. The overall error rate was 0.05 per thousand, lower than the state-set standard of 2 per thousand.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

NEI MONGGOL ISSUES CENSUS FIGURES

SK290930 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 28 Oct 82

[Text] The third regional census, with zero hour 1 July 1982 as the starting point, has been smoothly completed after a comprehensive household-by-household survey and registration, reexaminations and a sampling survey. The regional statistical bureau issued a communique on 28 October on the major figures of the third regional census. The communique is composed of seven parts:

1. General population: The population of the whole region totaled 19,274,279. As compared with the figure of the second census in 1964, the population of the region has increased by 6,940,141 persons, or 56.27 percent in 18 years, an average annual increase of 2.51 percent.

2. Composition by sex: Of the population of the region, there are 10,053,501 males, which account for 52.16 percent of the total population of the region, and 9,220,778 females, which account for 47.84 percent of the region's total population.

3. The birth and mortality rates: The region's 1981 birth rate was 22.11 per thousand and the mortality rate was 5.77 per thousand. The natural increase in the population was 327,668 persons and the natural population growth rate was 17.34 per thousand.

4. The population of various nationalities: A general survey report shows that our region has 44 nationalities, of which 2,489,780 persons are Monggol Nationality; 16,277,899, Han Nationality; 169,096, Hui Nationality; 236,350, Man Nationality; 58,671, Daur Nationality; 18,139, Ewenki Nationality; 107,564, Chaoxian Nationality; and 2,053, Oroqen Nationality. Compared with the second census in 1964, the population of Monggol Nationality has increased by 1,105,325 persons, an increase of 79.84 percent, and the population of the Han Nationality has increased by [sentences indistinct].

5. The cultural standards of the population: Among the population, 5.7 persons per thousand on the average have attained college cultural standards; 75 persons, senior high school standards; 193 persons, junior high school standards; and 328 persons, primary school standards.

6. The urban population: The total population living in towns and cities is 5,567,306 persons, an increase of 2,563,322 persons, or 85.5 percent over the 1964 census. The population residing in towns and cities account for 28.85 percent of the region's total population.

7. The results of the sampling survey to check the quality of census registration: After completing the region's census registration and reexamination work, a sampling survey to check the quality of census work was conducted in accordance with relevant stipulations which shows that among the population residing in towns and cities, about 0.14 per thousand repeated the registration and about 0.1 per thousand failed to register. The error rate is 0.04 per thousand.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

QINGHAI RELEASES POPULATION CENSUS STATISTICS

HK060444 Xining Qinghai Provincial Service in Mandarin 1100 GMT 5 Nov 82

[Excerpts] The Qinghai Provincial Statistics Bureau announced today the main figures of the 1982 population census. The bureau's communique says: The province's total population is 3,895,706, a rise of 1,750,102 in the 18 years since the census of 1 July 1964, which gave a figure of 2,145,604. This represents an annual increase of 97,228, an average growth of 3.4 percent. The population is made up of 2,004,819 males and 1,890,887 females, respective percentages of 51.46 and 48.54.

There are 2,359,979 Hans in the province, 60.58 percent of the total. There are 1,535,727 people of minority nationalities, 39.42 percent of the population. Compared with the 1964 census figures, the Han population has increased by 1,043,746, a rise of 79.3 percent, and the minority-nationality population by 706,356, a rise of 85.17 percent.

The province has 25,779 people with the cultural level of university graduates, and 5,689 people with university cultural level, including those studying at university now. There are 199,261 people with senior secondary school level, 544,725 with junior secondary school level, and 999,470 with primary school level. Compared with the 1964 census, the number of people with university cultural level to every 100,000 people has risen from 633 to 808, the number with senior secondary level from 1,665 to 5,115, the number with junior secondary level from 4,909 to 13,892, and the number with primary level from 18,417 to 25,654. There are 1,243,654 illiterates or semi-illiterates above the age of 12. Compared with the 1964 census, the proportion of such people in the population has declined from 44.26 to 31.92 percent.

Last year 101,058 babies were born in the province, a birth rate of 26.65 per 1,000; and 28,374 died, a death rate of 7.48 per 1,000. The total increase of population during the year was 72,684, a natural growth rate of 19.17 per 1,000. The total population of towns, not including counties subordinate to municipalities, was 797,931, an increase of 442,261--124.34 percent--compared with the 1964 census. The urban population accounted for 20.48 percent of the total, compared with 16.58 percent in 1964.

The population of Xining Municipality, including Datong County and Qinghai mining area, is 926,294. The population of Haidong Prefecture is 1,711,090. The population of Haibei Zang Autonomous Prefecture is 219,692. The population of Huangnan Zang Autonomous Prefecture is 147,364. The population of Hainan Zang Autonomous Prefecture is 324,995. The population of Guoluo Zang Autonomous Prefecture is 103,708. The population of Yushu Zang Autonomous Prefecture is 192,912. The population is Haixi Monggol-Zang-Kazak Autonomous Prefecture is 269,651.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

XINJIANG RELEASES POPULATION CENSUS RESULTS

HK291509 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 28 Oct 82

[Text] Under the leadership of the CPC committees and the people's governments at all levels of the autonomous region, strictly following the census procedures promulgated by the State Council, through the hard work of all census takers, and with the enthusiastic support of the people of all nationalities and the active coordination of various prefectures, units and departments, the third population census of the autonomous region has now reaped initial results, and the census registration, the simple manual tabulation and some other stages of the census have already been completed.

According to the results of the simple [words indistinct], the total population of all nationalities in the autonomous region [words indistinct] 1982 was 13,081,681, of which males account for 51.47 percent and females 48.53 percent. Compared with the total population released by the second population census in 1964, the total population released by the current third census in our region has increased by 5,811,614 people, the annual rate of increase being 3.3 percent and the population density having increased from 4.5 persons per square kilometer in 1964 to 8.1 persons per kilometer in 1982.

Our region is a multinational region. According to the current population census, the populations of various nationalities are as follows:

Uygur Nationality	5,949,661
Han Nationality	5,286,533
Kazak Nationality	903,370
Hui Nationality	570,788
Monggol	117,460
Kirgiz Nationality	112,979
Sibo Nationality	27,364
Tajik Nationality	26,484
Uzbek Nationality	12,433
Manchu Nationality	9,137
Tahur Nationality	4,369
Tatar Nationality	4,106
Russian Nationality	2,662
Other nationalities	54,335

In recent years, the educational level of the people of various nationalities in our region has been remarkably improved. In the whole region, the people who have attained college educational level amount to 82,929 (including students who are studying at institutions of higher learning), accounting for 0.6 percent of the population, an 100-percent increase over 1964 when the second census was conducted. The people who have attained senior secondary educational level account for 6.4 percent of the population, (including students who are studying in high schools) an increase of 82 percent over 1964. The people who have attained junior secondary educational level account for 17.5 percent of the population (including students who are studying in junior secondary schools) an increase of 78 percent over 1964. In 1981, the natural population increase of the region was 267,349, the natural growth rate was 20.67 per 1,000 and mortality rate was 8.41 percent.

The postenumeration check by sampling shows that the enumeration work of the current population census of the autonomous region was of high quality. Both the discrepancy and the error rate of the total population are lower than the standards set by the population census office of the State Council, and all the samples were of the high quality required.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

'QINGHAI RIBAO' WRITES ON IMPROVING CADRE FORCE

HK070437 Xining Qinghai Provincial Service in Mandarin 1100 GMT 6 Nov 82

[Text] Today's QINGHAI RIBAO carries on page 2 an article by Comrade (Yang Qilin) on making the cadre force revolutionized, younger, better educated and more specialized. The article dwells on six main points dealing with this topic.

The article says: the party committees at all levels in Qinghai have done a lot of work in this respect. Nearly 1,000 middle-aged and young cadres have been promoted to leading posts at and above county district level. However, generally speaking, we have not made much progress in selection and promotion work, and our field of vision is also rather narrow. The work of cultivating cadres in a planned way has not kept abreast of requirements. There are still problems of low educational level and lack of specialized knowledge among those cadres who have already been promoted.

Why has this happened? First, we have been affected by erroneous leftist thinking and fail to regard intellectuals as equals. Second, the concept of promoting people according to seniority still exists to a serious extent. When promoting cadres to department or bureau level, we only consider those who are currently county or office cadres; and when promoting cadres to county or office level, we only consider those who are now old section heads or clerical secretaries. The idea seems to be that this is the only reasonable thing to do. As a result, the effort to promote and employ more young cadres is greatly affected.

Third, the influence of the subjectivist idea of demanding perfection and unrealistically seeking complete all-rounders is very profound.

Fourth, work is not done thoroughly enough, there is too little serious examination work, and it is thus not possible to promptly discover, promote and employ young and middle-aged cadres.

Writing on the question of seriously purging the people of five categories, Comrade (Yang Qilin) says: The basic policies and principles in this respect are already clear, and there is no need to wait any longer. The specific work of purging these people must be done with one level grasping another. The lower-level party committees must be responsible to those at upper level, and purge a member of these categories as soon as he is found. The pass must be strictly held. Not a single new one can be promoted. It is necessary to speak the truth and compile accurate and factual material.

He stresses: When promoting cadres, we should concentrate on selecting them from among young and middle-aged people who performed well or basically well during the Great Cultural Revolution. There is no doubt on this point whatever.

SOCIOLOGICAL, EDUCATION AND CULTURE

'GANSU RADIO' URGES END TO ANTI-INTELLECTUALISM

HK090123 Lanzhou Gansu Provincial Service in Mandarin 0420 GMT 8 Nov 82

[Station commentary: "Actively Eliminate the Erroneous Concept of Discriminating Against Intellectuals"]

[Excerpt] Gansu Province has scored great success in implementing the policies on intellectuals since the 3d Plenary Session of the 11th Central Committee. However, there are still quite a number of comrades who have not completely shaken off the bindings of leftist ideology and the small producer concept; contempt of education, science and culture and discrimination against intellectuals exist among them in varying degrees. The party and government cadres at all levels must seriously correct these things.

Judging by the situation in work concerning intellectuals reported from various places, the following are the main factors affecting work concerning intellectuals in the province:

1. The pernicious influence of leftism has not been eliminated. Instead of being regarded as a part of the working class, the intellectuals are erroneously treated as targets for remolding.
2. There is lack of clear understanding on the status and role of intellectuals in the four modernizations drive. Certain leading comrades have not put education, science and culture in their proper positions.
3. There is one-sidedness in ideological methods, and certain problems among the intellectuals are exaggerated.
4. Lack of investment is put forward as an excuse for restricting rational investment in brains.

Unless these problems are solved, the work of implementing the policies on intellectuals will go no further than talk. While studying the 12th party congress documents, the leading comrades of party and government departments must seriously correct their understanding of the status and role of intellectuals, and unservingly and correctly implement the party policies and the relevant decisions, regulations and circulars of the provincial CPC committee and government.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

ZHEJIANG DEVELOPS VOCATIONAL EDUCATION

OW090545 Hangzhou Zhejiang Provincial Service in Mandarin 1030 GMT 8 Nov 82

[Text] Cities in Zhejiang Province have made new progress in developing vocational classes and vocational middle schools on the basis of achievements scored last year. Vocational classes and vocational middle schools have been set up in Hangzhou, Ningbo, Wenzhou, Shaoxing and Quzhou municipalities and in Lishui, Qingtian, Zhenhai, Dinghai and Putuo counties. This year the number of newly established and reorganized vocational middle schools and schools offering vocational classes has totaled 38 admitting nearly 2,000 students and teaching more than 30 special courses, nearly 1,000 students have enrolled to study air-conditioning, plastic pressing, leather and hide processing, chemical fiber technology, automotive repair, gardening, boiler maintenance, printing and dyeing, chemical engineering, paper processing, carpentry, painting, Chinese herbal medicine and kindergarten education.

Three characteristics marked the development of vocational education this year:

1. The leadership paid more attention to this undertaking with the support of the departments concerned with factories and enterprises showing great enthusiasm.
2. A greater number of students sought to enroll in vocational classes or vocational middle schools. In Hangzhou, among the students who applied for middle school entrance exams, more than 5,000 chose to enroll in vocational middle schools. The number of applicants seeking enrollment in the accounting course offered by the Ningbo No 17 middle school exceeded the number admitted by 12-fold.
3. The quality of students notably improved. In admitting students, Hangzhou Municipality gave precedence to key middle schools and vocational classes over regular middle schools, and as a result, the quality of students getting into vocational classes notably improved.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

SICHUAN CIRCULAR ON DEEPENING STUDY OF DOCUMENTS

HK090236 Chengdu Sichuan Provincial Service in Mandarin 2300 GMT 8 Nov 82

[Excerpts] The Sichuan Provincial CPC Committee issued a circular on 6 November demanding that party committees at all levels further deepen study of the 12th party congress documents. The circular pointed out: Studying and implementing the 12th party congress spirit is the cardinal task for the whole party. The present task is not only to carry out extensive propaganda and whip up a mass upsurge of study, but also to further deepen study by the cadres at all levels and ensure that the study is done in close connection with the reality of thinking and work and that a number of problems are solved properly. The provincial CPC committee therefore makes the following demands:

1. Continue to make great efforts to profoundly appreciate the basic spirit of the documents and unify ideological understanding. The party committees should seriously analyze the situation in study in the previous stage, to see which problems have been solved relatively well and which have not been solved. On the basis of analysis and study they should grasp the key points, list special topics, and launch comradely discussion and argument and the necessary criticism and self-criticism, to solve problems in ideology, further unify understanding, and genuinely maintain ideological and political unity with the Central Committee.
2. Leading cadres must take the lead in correcting the party work style. In correcting party work style, it is necessary to grasp points of breakthrough. the provincial organs should start by checking on and correcting the excessive occupation of housing by certain leading cadres, and thus lead forward the work of correcting other unhealthy trends in getting divorced from the masses. The work of hitting at serious economic crime must be conducted well in accordance with the provincial CPC committee's recent forum on the matter.
3. In reforming the provincial administrative structure, it is necessary to resolutely act according to the principles laid down by the central authorities and the provincial CPC committee's plans. This task should be done sooner rather than later.

4. While doing a thoroughly good job in current production and work, it is necessary to seriously investigate and study, sum up experiences, and formulate practical plans and measures for creating a new situation in our own area and department.

The circular said in conclusion: The fourth provincial party congress will be held in January or February next year. Doing a good job in the above-mentioned tasks, especially in reforming the provincial administrative structure and drawing up plans, are practical deeds for implementing the spirit of the 12th party congress and also an essential preparation for the 4th provincial party congress. The municipalities and prefectures and the provincial departments should report the outlines of their plans and main measures for the next 5 years to the provincial CPC committee by the end of December.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

LITERATURE SOCIETY HOLDS ANNUAL MEETING

OW090248 Beijing XINHUA Domestic Service in Chinese 0050 GMT 8 Nov 82

[Excerpts] Nanjing, 8 Nov (XINHUA)--The starting point and end-result of creations and studies in contemporary literature should be promotion of the socialist spiritual civilization. This is an important conclusion reached through discussion by comrades attending the 1982 annual meeting of the China society for study of contemporary literature.

The annual meeting was held in Nanjing from 24 October to 2 November. More than 200 contemporary literature researchers, writers and critics attended the meeting.

Portraying numerous modern socialist and educating people in the communist spirit--these are the essential characteristics of socialist literature, distinguishing it from feudal and capitalist literature.

In the past 2 years, literature has made new developments and become more varied in content and form and in the images of people created. This is the main aspect of literature in the last 2 years. At the same time, we should also face up to the tendency to evade actual contradictions and conflicts in literary creations. Our literature should adhere to the concept of one divides into two and scale new heights. Amazing changes have taken place and are still taking place in social life. Our writers and critics should all experience the new life at its source and think and explore on how literature should reflect the new life and new people.

The comrades attending the annual meeting held that our literature in the past few years has adhered to and developed revolutionary realism, which is necessary. However, we should not ignore revolutionary romanticism and works of literature combining revolutionary realism and revolutionary romanticism, and we should also allow varied creative methods.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

NATIONAL FORUM DISCUSSES THEATRICAL THEMES

OW130757 Beijing XINHUA Domestic Service in Chinese 0738 GMT 10 Nov 82

[Excerpts] Xian, 10 Nov (XINHUA)--In the past few years, China's theatre has again become active. Comrades from cultural departments in various areas, who are attending the national forum on theatrical themes being held in Xian, have summed up their experiences and achievements in theatrical creation, pointed out their shortcomings in this work and look to the future with confidence.

Act According to the Laws Governing the Arts

"Plays are spiritual products, and the work of artists should be respected." The leadership in charge of theatrical work creation in Fujian Province understands this principle very well. Xiang Nan, first secretary of the Fujian Provincial CPC Committee, personally observes this principle. He watches and discusses plays and operas very often, but he regards himself only as one of the audience. Instead of issuing instructions to artists, he supports and encourages them to open up new vistas in theatrical works.

Playwrights Continue to Emerge

Jilin Province established a fund for theatrical work creation in 1981. The province is ahead of others in adopting measures to help local playwrights in their creative work. The relevant expenses are paid by the provincial finance department and cultural bureau. The regulations on the use of the fund stipulate that a provincial, prefectural and county theatrical troupe may receive a subsidy when it premiers a new play or opera written by a local dramatist. However, after staging five or more performances of the same play or opera, it must pay a sum of money to the playwright, who will also receive a cash award from the finance departments concerned.

This has enhanced the enthusiasm of playwrights to write more theatrical works.

Never Forget the Audience in the Vast Countryside

The leadership in charge of literary and art work in Jiangsu observes this principle: Never forget the peasant audience, accounting for 80 percent of the province's total population.

At present, most of Jiangsu's theatrical works are modern plays or operas, based mainly on rural themes and skits. In the past few years 491 such plays or operas have been created. The important reason for the creation of so many good works is that there are many prefectoral and county playwrights living in the countryside. Besides, the leading departments concerned support skits and modern theatrical works, publicize the significance of serving the countryside and commend theatrical troupes serving the peasants. A representative from Jiangsu Province said that, so long as the correct direction is followed, modern theatrical works are very promising for staging in the countryside.

CSO: 4005/149

SOCIOLOGICAL, EDUCATION AND CULTURE

CULTURE MINISTER DISCUSSES GUARDING CULTURAL RELICS

OW150521 Beijing XINHUA Domestic Service in Chinese 1307 GMT 12 Nov 82

[Text] Beijing, 12 Nov (XINHUA)--At the 25th session of the 5th NPC Standing Committee today, Minister of Culture Zhu Muzhi explained the "PRC law for the protection of cultural relics (draft)." He pointed out that China is a country with a time-honored history, glorious revolutionary traditions and outstanding cultural heritage. Properly protecting and administering cultural relics is highly important in carrying out scientific research, educating the masses, creating a new, socialist culture for our nation and building a socialist spiritual civilization.

He said: The drafting of the "PRC law for the protection of cultural relics (draft)" began in 1979. During the past 3 years, opinions were widely solicited from the departments in charge of cultural relics in various provinces, autonomous regions and municipalities directly under the central government. In Beijing, meetings were held for members of the CPPCC National Committee, noted personages and experts and comrades of departments concerned to solicit their opinions. Necessary additions and revisions were made in accordance with their opinions.

Zhu Muzhi said: Protecting cultural relics has been a consistent policy of our party and state. Following the development of economic construction after the founding of new China, the state promulgated a series of regulations and measures for protecting cultural relics. Under the historical conditions in those days, these regulations played a significant role and our country achieved salient success in protecting and administering cultural relics. But most of these regulations were promulgated to deal with certain specific problems arising from the preservation and administration of cultural relics in those days. Although the "provisional regulations for the protection and administration of cultural relics" promulgated by the State Council in 1961 were relatively systemized, it was not a comprehensive law for protecting cultural relics, because its contents still focused mainly on the preservation of unmovable cultural relics above and below ground. There was only a very brief mention of the relics unearthed in archaeological excavation and those in the care of individuals. The preservation of well-known historical and cultural cities and relics in the care of museums were simply not mentioned.

Zhu Muzhi pointed out: Our nation's cultural relics went through a catastrophic period as a result of a serious breach of the legal system by the Lin Biao and Jiang Qing counterrevolutionary cliques during the decade of internal turmoil. After the smashing of the "gang of four," the ravage of cultural relics was thwarted in certain localities, thanks to certain measures adopted by our party and state, but the ravage of cultural relics still continues, and the situation has become quite serious in certain localities. One important reason is our imperfect legal system. If we fail to change this situation quickly by strengthening our legal system and stopping the destruction, it is possible that the rare and valuable legacy of several thousand years will be ruined by people of this generation. This is something we should be ashamed of before our ancestors and the coming generations. For this reason, it is essential to enact a comprehensive law for the protection of our cultural relics on the basis of summing up our experiences, both positive and negative, in preserving our cultural relics.

He said: The "PRC law for the protection of cultural relics (draft)" was drafted in connection with the new situation and new issues which have arisen from today's preservation and administration of cultural relics and on the basis of making relatively extensive changes and additions to the "provisional regulations for the protection and administration of cultural relics," promulgated by the state in 1961. Articles on the protection and administration of cultural relics in the case of individuals and museums, as well as policies concerning rewards and punishments, are added to the original "provisional regulations for the protection and administration of cultural relics." Certain new regulations have also been added to the general principles and to the chapter concerning archaeological excavation.

Zhu Muzhi then introduced the principal changes and additions to the draft of the cultural relics protection law. He said: The draft clearly stipulates that, with the exception of those specially specified by the state, buried cultural relics, as well as those collected by various state organizations, military units, enterprises and establishments owned by the whole people and those units preserved as cultural relics, belong to the state. According to Article 3 of the general principles, the ownership of monuments, ancient buildings and cultural relics handed down from ancient times, belonging to a collective or an individual, is protected by state law. But the owner of the cultural relics must follow the relevant state regulations regarding the protection of cultural relics.

Zhu Muzhi said: Regarding the administration of the units preserved as cultural relics, the draft basically follows the principles and measures stipulated in the original "provisional regulation for the protection and administration of cultural relics" which have been proved to be effective. The draft stipulates that, in accordance with the actual needs in protecting cultural relics, and with the approval of the people's government of each individual province, autonomous region and municipality directly under the central government, a controlled belt may be demarcated in the surrounding area of the unit preserved as cultural relics, but the unit's environmental features must not be ravaged by buildings and structures to be built within this belt.

He said: Many of our country's well-known historical and cultural cities were political, economic and cultural centers in ancient China, or important cities where modern revolutionary movements or major historical events took place. The large amounts of historical and revolutionary relics preserved both above and below ground in these cities reflect our country's long history, glorious revolutionary traditions and brilliant culture. We can say that these famous cities are the crystallization of our national culture and the symbol of our revolutionary history. Preservation of these famous cities' traditions, special characteristics and features is very essential. For this reason, the draft stipulates that those cities of historical value and revolutionary significance will be made public by the state council as well-known historical and cultural cities.

Zhu Muzhi said: The draft has particularly stressed that all archaeological excavations must go through the process of application and approval. Following the development of international cultural exchange, many foreigners have requested to take part in our country's archaeological excavation. But under the current conditions, approval of their requests is inappropriate.

He said: The current market in cultural relics is quite chaotic. In certain localities, speculation and smuggling of cultural relics are on the rampage. One important reason for this situation is multiple administration and competition. For this reason, the draft stipulates the principle of unified procurement and prohibiting profiteering in the resale of relics, to strengthen the management of the market of cultural relics and prevent the cultural relics from being smuggled out.

Zhu Muzhi said: Regarding reward and punishment, the draft stipulates that all organizations, groups and individuals are obligated to protect the state's cultural relics. It has clearly stated that protecting cultural relics is a glorious obligation which everybody should undertake. He said: To ensure that the cultural relics protection law is implemented, the socialist legal system must be strengthened, rewards and punishments must be strict and impartial, and the people must be educated to be law-abiding by rewarding those who have contributed to the preservation of cultural relics and punishing those who have ravaged cultural relics. The draft has also clearly stipulated that destroying cultural relics must be given administrative sanction according to each individual case, and the criminal responsibilities of those who commit serious acts must be investigated.

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SOCIOLOGICAL, EDUCATION AND CULTURE

JIANGSU HOLDS EDUCATIONAL REFORM MEETING

OW161848 Nanjing Jiangsu Provincial Service in Mandarin 2300 GMT 15 Nov 82

[Excerpts] The Jiangsu provincial meeting on restructuring secondary education and on work-study programs in middle and primary schools closed in Yangzhou on 15 November.

The meeting pointed out: In order to meet the demand for creating a new situation in all fields of socialist modernization put forward by the 12th CPC National Congress, it is necessary to accelerate the restructuring of secondary education and train a large number of intermediate and elementary technical personnel and a skilled workers reserve.

The meeting began on 8 November. The participants included the deputy commissioners, vice mayors and deputy heads in charge of education and the directors of the education bureaus of various prefectures, municipalities and counties; and the representatives of various provincial, prefectoral and municipal departments concerned. (Zheng Kang), director of the propaganda department of the provincial party committee, addressed both the opening session and the closing session of the meeting.

Since the 3d Plenary Session of the 11th CPC Central Committee, Jiangsu Province has made remarkable achievements in restructuring secondary education and in carrying out work-study programs in middle and primary schools. At present, all municipalities and counties in the province have secondary vocational schools or have set up vocational classes in regular middle schools. About 40,000 students are attending vocational schools or vocational classes. In the past 3 years, the vocational schools and classes in both urban and rural areas of the province have trained some 5,500 persons of various specialities.

(Luo Ming), deputy director of the provincial education department, addressed the meeting. He discussed how to solve the several specific problems concerning the restructuring of Jiangsu's secondary education and the development of vocational education.

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SOCIOLOGICAL, EDUCATION AND CULTURE

'RENMIN RIBAO' ANALYZES POPULATION FIGURES

HK180950 Beijing RENMIN RIBAO in Chinese 16 Nov 82 p 5

[Article by the population analysis group of the census office of the State Council and the demographic section of the State Statistics Bureau: "Some Analysis of China's Population Situation"--passages within slantlines published in boldface]

[Text] On 27 October 1982, the State Statistics Bureau published their "communiqué on major data of the 1982 census." The outcome of this census shows that our country's population totals 1,031,882,511 people, constituting about 22.6 percent of the 4.56 billion of the world population. (According to figures released by the United Nations fund for population activities, the world population in 1980 was more than 4.41 billion and the annual rate of increase is 1.7 percent. Calculated by these figures, the world population in 1982 must be more than 4.56 billion.) The population of the 29 provinces, municipalities and autonomous regions on the mainland (not including the population on Jinmen, Mazu and other islands of Fujian Province) including active servicemen totals 1,008,175,288. This census has produced plentiful information. The data it collected is still being processed by computer. Now, we are going to make a few simple analyses of the major figures we have obtained through simplified manual process, taking into account the statistical data of population surveys carried out in the past.

/1. The trend of sharp increase in our country's population has already been controlled, but in order to achieve the goal of keeping our population below 1.2 billion, we should continue to make great efforts./

The population of our 29 provinces, municipalities and autonomous regions including active servicemen has increased by 313,593,529, or 45.1 percent, in the last 18 years compared with the second census figure of 694,581,759 (as of 0000, 1 July 1964). The annual rate of increase has been 2.1 percent. This shows that the absolute figure of population increase in our country is very great and the rate of increase relatively high. During these 18 years, the rate of increase of the earlier years was markedly different from that of the later years. According to the information of the two census' and the annual population

statistic reports, during the first 9 years the population increased by 186.66 million, an annual increase of 20.74 million or 2.68 percent. But during the latter 9 years, the population increased by 126.93 million, an annual increase of 14.1 million or 1.51 percent. This shows that since 1973, our birth control has been remarkably successful. According to the data collected in this census, the natural rate of population increase in 1981 was 1.455 percent. This rate of increase was still much too high if we want to meet the requirement of controlling our population level below 1.2 billion by the end of this century, a target put forward by the 12th congress. During the 18 1/2 years from this census to the end of this century, we should control the population increase within 191.82 million or 10.37 million annually. According to this target, the average annual rate of population increase should be reduced to less than 0.95 percent. Therefore, our task is still very arduous, particularly at present because it is the peak birth rate period.

During the 18 years since the first census in 1964, the annual rate of increase in our country's total agricultural and industrial output value has been 9.3 percent, the increase in GNP has been 7.4 percent and the increase in grain output has been 3.7 percent. This shows that despite the serious interference of the years of civil disorder, our country has still achieved some growth in the national economy. This fact proves the superiority and powerful vitality of the socialist system. However, we should not fail to see the fact that the base figure of population is big, our economic foundations are weak and our labor productivity is low. Excessive growth of population will inevitably give rise to tension in our economic development and negate our efforts to raise the consumption level of our people. During the past 18 years, the newly increased part of population consumed 30 percent of the increased value of the means of production in the same period. If we had reduced the rate of population increase to 1 percent, we would have reduced this to 14.8 percent (all these figures are calculated on the basis of the average consumption level at that time). Take grain consumption for example: the average annual increase in grain was 17.2 billion jin during the 18 years. Suppose the annual consumption of grain was 520 jin per capita, the newly increased population consumed 52.7 percent of the amount of increase in grain output every year. This figure would have been reduced to 25.1 percent if the rate of population increase had been reduced to 1 percent. Thus we could have had more grain and other goods for speeding up the four modernizations and improving people's livelihood. This has fully proved that it was entirely necessary for the 12th congress to put forward the implementation of birth control as a fundamental policy for our country. During the latter half of the 18 years period, the rate of population increase was reduced by 44 percent compared with the first 9 years. For example, in Sichuan Province, the province with the biggest population in our country, the natural rate of increase dropped from 2.732 percent in 1972 to 1.093 percent in 1981. Evidently, as long as we continue to conscientiously pay attention to this work and do a good job of carrying out careful ideological education and other relevant work, we will be able to further reduce our rate of natural population increase and achieve the aim of population control.

/2. Population density has remarkably increased throughout the country and there has been change in population distribution./

According to the date of this census, the population density in our country is 107 people per square kilometer, 33 more than the 74 people per square kilometer in 1964, the year of the first census. According to the latest census, among the 29 provinces, municipalities and autonomous regions, the 11 coastal provinces, municipalities and autonomous regions have increased their population density from 232.7 people per square kilometer in 1964, to 320.6 people per square kilometer. The per kilometer increase is 87.9 people, an increase of 37.8 percent. The population density of the 18 inland provinces and autonomous regions has risen from 47.3 people per square kilometer in 1964 to 71.4 people per square kilometer, an increase of 24.1 people per square kilometer, or 50.9 percent. (In Xizang, Qinghai, Xinjiang, Gansu, Ningxia and Nei Mongol, the most thinly populated of the 18 provinces and autonomous regions, the per kilometer population rose from 7.2 to 11.8, an increase of 63.9 percent). The per kilometer population in the 11 coastal provinces, municipalities and autonomous regions has increased as follows: from 1,745 to 1,913 in Shanghai, from 553 to 687 in Tianjin, from 452 to 549 in Beijing, from 434 to 590 in Jiangsu, from 363 to 486 in Shandong, from 278 to 382 in Zhejiang, from 210 to 282 in Hebei, from 191 to 280 in Guangdong, from 185 to 245 in Liaoning, from 138 to 213 in Fujian, and from 101 to 158 in Guangxi. The increase in the 18 inland provinces and autonomous regions is as follows: from 301 to 446 in Henan, from 224 to 326 in Anhui, from 180 to 255 in Hubei, from 177 to 257 in Hunan, from 126 to 199 in Jiangxi, from 120 to 176 in Sichuan, from 116 to 162 in Shanxi, from 101 to 141 in Shaanxi, from 97 to 162 in Guizhou, from 84 to 120 in Jilin, from 52 to 83 in Yunnan, from 43 to 69 in Heilongjiang, from 32 to 59 in Ningxia, from 28 to 43 in Gansu, from 10 to 16 in Nei Mongol, from 5 to 8 in Xinjiang, from 3 to 5 in Qinghai, and from 1 to 1.6 in Xizang Autonomous Region (calculated according to data collected in the area covered by the census). The above-mentioned change in population distribution has been caused by the movement of people from densely populated areas to thinly populated areas because the state has been building its strategic rearguard in a planned manner. The change has also been caused by the generally higher birth rate in the inland areas than in the coastal areas. In the thinly populated areas which lack labor force, the appropriate increase in population density will to a certain extent facilitate economic development. However, most of the areas in our country are densely populated; therefore, we should pay attention to putting an end to the sharp increase in population density.

/3. We have scored some achievements in controlling the urban population, but should continue to make great efforts./

Compared with the figures of the 1964 census, the proportion of the urban population in the whole population has also changed. The total urban population (by which we mean all the residents in the municipalities except the residents in the counties under the municipalities, and all the residents in the towns, including those town residents engaged in agricultural production) has increased

by 79,485,541, an increase of 62.5 percent, which is higher than the 45.1 percent rate of increase in the whole population. During the 18 years, the proportion of our urban population related to the whole population has risen from 18.4 percent in 1964 to 20.6 percent, an increase of only a little over 10 percent. This rate of increase is much smaller than the increase rate of urban populations in most of the countries in the world. That is why we are faced with a relatively small number of the many problems caused by the overconcentration of population in big and medium-sized cities. This has proved that our set of policies encouraging the rural areas to develop diversified undertakings, developing a number of medium-sized and small enterprises in a planned manager in rural areas and controlling the growth of urban population are successful. We should continue to do this work well in the future.

/4. The population of the minority nationalities increases more quickly than that of the Han nationality./

Compared with the figure of the 1964 census, the population of the Han nationality has increased by 285,407,456, an increase of 43.8 percent, while that of the minority nationalities has increased by 27,309,518, an increase of 68.4 percent. The proportion of the minority nationality population in the whole population has increased from 5.8 percent in 1964, the year of the second census, to 6.7 percent now. The main reason for this is that the party has carried out its correct nationality policies, implemented regional nationality autonomy and vigorously supported the economic and cultural development of the minority nationalities. Another main reason is because the state has been more lenient in enforcing birth control among the minority nationalities. Since the 3d Plenary Session of the 11th CPC Central Committee, the party's nationality policies have been further implemented. Many of the minority nationality people who did not register themselves as minority nationalities have now done so. This has also contributed to the relatively big increase in the minority nationality population.

Among the 55 minority nationalities in the 29 provinces, municipalities and autonomous regions, 15 of them each have a population exceeding 1 million, compared to 10 in 1964. These are the Zhuang, Hui, Uygur, Yi, Miao, Man, Zang, Monggol, Tujia, Bouyei, Chaoxian, Tong, Yao, Bai, and Hani nationalities. The population of 13 nationalities (10 in 1964) ranges from 100,000 to 1 million each. They are the Kazak, Dai, Li, Lisu, She, Lahu, Va, Shui, Dongxiang, Naxi, Tu, Kirgiz and Qiang nationalities. The population of 7 nationalities ranges from 50,000 to 100,000 each (only 3 nationalities in 1964). They are the Daur, Jingpo, Mulao, Xibe, Salar, Blang and Gelo nationalities. The population of 20 of the nationalities is below 50,000. They are the Maonan, Tajik, Pumi, Nu, Achang, Ewenki, Jinuo, Ozbek, Jing, Benglong, Yugur, Baoan, Moinba, Drung, Oroqen, Tatar, Eluosi, Lhoba, Gaoshan and Hezhen nationalities (according to the information collected in the areas covered by the census). Some nationalities with very small populations have increased their populations relatively fast. For example, the Qiang nationality in Sichuan has increased its population from 49,105 in 1964 census to 102,768 now, an increase of 109.3 percent. Another example is the Hezhen nationality which has increased its population from the 1964 census figure of 718 to 1,476 now.

/5. The educational level of our people has been greatly raised, but still falls short of the demand of the four modernizations./

Compared with the figures of the 1964 census, the numbers of people educated to various levels have also increased, according to this census. During the 18 years, the number of those who have received higher education has increased by 3,141,566, those who have received senior middle school education by 57,361,124, those who have received junior middle school education by 145,930,267 and those who have received primary school education by 156,335,851. The change in the numbers of people educated to various levels per 100,000 people is as follows. The number of those who have received higher education has risen from 416 in 1964 to 599. The number of those who have received senior middle school education has increased from 1,319 to 6,622; that of those who have received junior middle school education has risen from 4,680 to 17,758; and that of those who have received primary school education has risen from 28,330 to 35,377. The proportion of illiterates and semi-illiterates in the whole population has dropped from 38.1 percent in 1964 to 23.5 percent now. These figures show that during the past 18 years, in spite of the interference of the 10 years of civil disorder, our country's educational undertaking has to some extent developed. At the same time we have also achieved some good results in eliminating illiteracy. Of course, we should not fail to see that generally speaking, our educational undertaking is relatively backward and falls far short of the demand of the four modernizations. At present, we should continue to make efforts to popularize our primary school education. The progress of our work in eliminating illiteracy is not quick enough. The structure of our middle education is still irrational and the percentage of the vocational (technical) middle schools and agricultural schools in our middle schooling is still too small. Because of the evil influence of the 10 years of civil disorder, some of our junior and senior middle school graduates are, in fact, poorly educated and must be reeducated fast. The development of higher education falls far short of objective needs. In many economically developed countries, in each 100,000 people on average there are several thousands or more than 10,000 people who have received higher education, but in our country there are only 499 people.

In conclusion, we should say that this census has proved that the figures of our routine annual population statistics reports are relatively accurate. The population figure of this census, taking 0000 hours on 1 July 1982 as the standard time of calculation, is 1,008.18 million including all the people and servicemen in our 29 provinces, municipalities, and autonomous regions. If the 4.24 million servicemen (the population figure of last year did not include them) and the natural population increment of 6.58 million people in the first half of 1982 (assuming the annual rate of natural population increase in 1982 will be the same as the 1.455 percent in 1981 and the natural increase in the first half of the year is 45 percent of that of the whole year) are deducted from this figure, the population at the end of 1981 was 997.36 million. This was only 1.14 million bigger than the figure of 996.22 million that the State Statistics Bureau published on 30 April for the population figure at the end of 1981. The relative error is only 0.114 percent. Since the first census in

1953, we have gradually set up a residence register management system in our country and have gradually developed and perfected it. Some confusion was brought about in this system during the 10 years of civil disorder, but before the beginning of this census, we reorganized the residence register work and made the figures more accurate. Later, we shall further perfect our residence register and population statistics systems on the basis of this census. Moreover, we should set up the system of making sample surveys of the change in our population in order to continue to provide the state with accurate figures on our population. We believe that it is entirely necessary and possible for us to do so.

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SOCIOLOGICAL, EDUCATION AND CULTURE

JIANGSU COMMENDS WOMEN'S ORGANIZATIONS, FAMILIES

OW181103 Nanjing Jiangsu Provincial Service in Mandarin 1100 GMT 17 Nov 82

[Excerpts] The provincial meeting to commend the "four good's" women's associations and the "five-good's" families was held in Nanjing today. The activities to promote "four good's" women's associations were started early this year, whereas activities to promote the "five-good's" families were launched over 3 years ago. Many "four-good's" women's associations have emerged and 250,000 "five-good's" families have been selected. Receiving honors at this meeting were 288 "four-good's" women's associations, 253 "five-good's" families, 17 "five-good's" collectives and 126 advanced individuals who distinguished themselves in activities to promote "five-good's" families.

Present were Gu Xiulian, secretary of the provincial CPC committee, Dai Weiran, vice chairman of the Standing Committee of the provincial people's congress; Chen Yusheng, vice chairman of the provincial CPPCC committee; Wang Jingqun, adviser to the provincial people's government; and responsible persons of provincial organs and mass organizations.

Gu Xiulian addressed the meeting. She highly praised the deeds of the advanced individuals and called on participants at this meeting to emulate their lofty moral quality and selfless spirit of serving the people wholeheartedly and helping others and of daring to destroy the old and foster the new in reforming society and raising the ideological and moral standards of the people. Comrade Gu Xiulian stressed that party committees at all levels must strengthen leadership and all departments concerned must work in coordination with the women association to further develop activities to promote more "four-good's" women's associations and "five-good's" families.

Comrade Gu Xiulian and other comrades presented citations to representatives of the "four'good's" women's associations and the "five-good's" families amid jubilant music.

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SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

GUIYANG NATIONAL DAY FORUM--On the afternoon of 29 September, the Guiyang Municipal CPC Committee, the municipal people's congress Standing Committee, municipal government and the municipal CPPCC committee jointly held a forum to mark the 33d anniversary of the founding of the PRC. Some 80 representatives of advanced producers, 8 March Red Banner pacesetters, new long march shock workers, advanced teachers, neighborhood activists, patriotic democrats, Taiwan compatriots, returned overseas Chinese and all fronts and departments attended the forum. Responsible persons of the municipal CPC committee, the municipal people's congress Standing Committee, the municipal government and the municipal CPPC committee also attended. (Chai Rong), deputy secretary of the municipal CPC committee and mayor, presided over the forum. (Xia Yiren), first secretary of the municipal CPC committee, spoke, extending seasonal greetings to the comrades of all nationalities, all circles and all fronts throughout the municipality. He demanded that all people throughout the municipality unite as one, make concerted efforts and build Guiyang Municipality even better. [HK010730 Guiyang Guizhou Provincial Service in Mandarin 2315 GMT 29 Sep 82 HK]

JILIN MINORITY GROUP--The 31-member visiting group of minority religious personnel from Xinjiang Uygur Autonomous Region arrived in Changchun, Jilin Province, on 24 October. Responsible comrades of the united front work departments under the Jilin provincial and Changchun Municipal CPC committees and of the provincial and Changchun municipal nationalities affairs commissions went to the provincial guest house on 25 October to visit all members of the group and briefed them on the situation in nationalities and religious work. The visiting group left Changchun on 28 October for Yanbian Korean Autonomous Prefecture and Jilin Municipality. [SK040324 Changchun Jilin Provincial Service in Mandarin 2200 GMT 29 Oct 82 SK]

QINGHAI ETHNOLOGY SEMINAR--The 7-day second seminar of the China Ethnological Study Association concluded on 27 September. A total of 156 theses were submitted to the seminar and 26 experts and scholars spoke. The participants held animated discussion on the central subject--ethnology and modernization--and reached a unanimous view on the relations between ethnology and modernization. They held that ethnology should serve modernization and that they should conscientiously study the documents of the 12th CPC congress to create a new situation for the study of ethnology. Three comrades were invited to

introduce the academic study of ethnology in Taiwan Province and foreign countries. At the end of the seminar, leading comrades Liang Buting, Zhao Haifeng and Ma Wanli visited the participating veteran experts and delegates from various places. [Text] [SK300438 Xining Qinghai Provincial Service in Mandarin 1100 GMT 29 Sep 82]

NEWSPAPER CONFERENCE--According to QINGHAI RIBAO, a newspaper cooperation conference of the five northwest provinces and autonomous regions was held in Xian from 22 to 28 October. Present were responsible comrades from the new-papers of the five northwest provinces and regions and other comrades concerned. Comrades from the news bureau of the central propaganda department also attended. Comrades from XINWEN ZHANXIAN, GUANGXI RIBAO and SICHUAN RIBAO and a number of news units in the Xian area were present by invitation. The central task of the meeting was to study and discuss how to create a new situation in newspaper work and further improve propaganda and reportage of the 12th party congress spirit. The participants exchanged information and experiences in propaganda and reportage of the 12th party congress spirit in the previous stage, and put forward views on further publicizing this spirit in a sustained and deepgoing way. They also exchanged views on how to sum up experiences in running newspapers since the founding of the state, and especially since the 3d Plenary Session of the 11th Central Committee. The meeting also held discussions on economic reporting and literature and art propaganda in newspapers, the building of leadership groups and the journalist force, reforms of administrative structure and journalism, and management issues. [Text] [HK290307 Xining Qinghai Provincial Service in Mandarin 2330 GMT 28 Oct 82]

1982 POPULATION STATISTICS--The Gansu Provincial Statistics Bureau released on 29 October the main figures for the 1982 population census. The report says: At midnight on 1 July, the province's total population was 19,569,261, of whom 51.74 percent were males and 48.26 percent females. Compared with 1964, the population has grown by 54.94 percent. There are 41 nationalities in the province. The minority-nationality population accounts for 7.92 percent of the total population, and shows a rise of 62.11 percent compared with 1964. The report says: The percentage of people with various cultural levels has increased from 23.02 percent in 1964 to 46.72 percent. On average there are 55 people with university cultural level and 625 with senior secondary school level to every 10,000 of the population. The percentage of illiterates and semi-illiterates has fallen from 46.16 in 1964 to 34.89. The report states: the province's birth rate in 1981 was 20.12 per 1,000, while the death rate was 5.72 per 1,000. The natural population growth rate was 14.4 per 1,000. The urban population accounts for 15.34 percent of the province's total, compared with 14.13 percent in 1964. The report also gives the population distribution among the prefectures and municipalities. The population of Lanzhou Municipality, including its 3 subordinate counties, is 2,376,325. The report states: the quality of this population census was outstanding. The degree of error in all items of the census was lower than the standard set by the state. [Text] [HK300437 Lanzhou Gansu Provincial Service in Mandarin 1125 GMT 29 Oct 82]

LIAONING CENSUS FIGURES--According to our reporters, the Liaoning Provincial Statistical Bureau made public today the major figures of the 1982 provincial census. The population of the whole province totaled 35,721,693. Of the province's population, 51 percent are male and 49 percent, female. The Han Nationality comprises 91.86 percent and 8.14 percent are various minority nationalities in which Man, Monggol, Hui, Chaoxian and Xibe nationalities each number over 10,000. Compared with 1964 census figures, there is a fairly great change in education levels according to the per-10,000-person statistics. The number of people with college educations has increased from 68.2 persons per 10,000 in 1964 to 101.7 persons in 1982; senior middle school educations, from 222.9 to 934.4 persons; and junior middle school educations, from 737.1 to 2,762.1 persons. The number with elementary school educations has decreased from 3,692 persons per 10,000 in 1964 to 3,565 in 1982. The province has reduced its illiterate and semi-illiterate rate from 23.7 percent of the total population in 1964 to 12.9 percent in 1982. The province's birth rate in 1981 was 18.53 per thousand; death rate, 5.32 per thousand; and natural increase rate, 13.21 per thousand. Of the province's total population, there are 15,132,303 people who live in the 13 municipalities and 93 townships across the province, accounting for 42.36 percent. [Text] [SK310246 Shenyang Liaoning Provincial Service in Mandarin 1100 GMT 30 Oct 82]

HUBEI CENSUS RESULTS--The results of the third population census in our province have been released. The total population of our province is 47,804,150, which is 14,094,806 more than the figure of the second population census on 1 July 1964. The average annual rate of increase in the 18 years is 1.96 percent. Among the whole population, 24,544,398, or 51.34 percent are male and 23,259,752, or 48.66 percent are female. The proportion between male and female population is the same as that of the second population census. This shows that the rate of increase in male population and that of the female population is balanced. According to the population census, the rural population in our province constitutes 17.3 percent of the province's total population. The census reveals that there are 43 nationalities in our province. The Han Nationality constitutes 96.68 of the total population of the province. The minority nationalities with populations over 10,000 are the Tujia, Miao, Hui and Dong nationalities. Compared with the figures of the 1964 population census, the numbers of educated people have increased to a relatively great extent. The proportion of illiterate and semi-illiterate people to the whole population has dropped from 35.72 to 23.32 percent. This census has revealed that there are 86 people in our province whose age exceeds 100. This is 45 more than the figure of the 1964 census. Among the 86, 17 are male and 69 are female; 77 are rural residents and 9 are urban residents. The age of the oldest is [figure indistinct] Zhongxiang County has the largest number of these old people, with 180. There is a husband and wife in Yingshan County who are both over 100 years old. [Text] [HK300634 Wuhan Hubei Provincial Service in Mandarin 1100 GMT 28 Oct 82]

YUNNAN POPULATION STATISTICS--The Yunnan Provincial Statistics Bureau issued a communique on 27 October officially announcing the main figures in the province's 1982 population census. At midnight on 1 July, the province's total population was 32,553,817. The census also showed that there were slightly more males than females. Males accounted for 50.69 percent and females for 49.31 percent. The total minority-nationality population of the province is 10,318,998, accounting for 31.7 percent of the province's total population. Compared with the figure for the 1964 census, the minority-nationality population has risen by 61.4 percent. There are 24 nationalities with more than 4,000 members. The Yi, Bai and Hani nationalities each number more than 1 million. Compared with the 1964 census figures, there have been the following changes in cultural level per 100,000 people in the province: people with university cultural level have increased from 232 to 331; people with senior secondary school cultural level have increased from 855 to 2,792; people with junior secondary school cultural level have increased from 2,578 to 10,224; and people with primary school cultural level have increased from 19,046 to 29,305. The number of illiterate or semi-illiterate people above the age of 12 is 10,979,281. Compared with the 1964 census figures, the percentage of illiterate and semi-illiterate people in the population has fallen from 47.29 to 33.73. The results of the census show that a total of 811,191 babies were born in the province in 1981. The birth rate in that year was 25.36 per 1,000, while the death rate was 8.6 per 1,000. The province's population increased by 536,031 during the year, representing a natural growth rate of 16.76 per 1,000. [Excerpts] [HK290328 Kunming Yunnan Provincial Service in Mandarin 1100 GMT 28 Oct 82]

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